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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th October 1913.

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URIYA PAPERS.

Nil.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st July 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Assamese.				
1	"Bunhi" (P)	Calcutta	Monthly ...	Lakshmi Narayan Biz Borua, Hindu, Brahmin ; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do.	Quarterly ...	Nilkantha Barua, Brahmin ...	400
	Bengali.				
3	"Aitihasik Chitra" (P) ...	Calcutta	Monthly ...	Nikil Nath Ray, Hindu, Brahmin ; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do.	Do. ...	Kshirod Prasad Vidyabinode ...	700
5	"Alochana" (P)	Howrah	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 47 years.	500
6	"Archana" (P)	Calcutta	Do. ...	Keshab Chandra Gupta ...	800
7	"Arghya" (P)	Do.	Do. ...	Amulya Charan Sen, Hindu, Tambuli ; age 36 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj ...	Do. ...	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 48 years.	1,000
9	"Aryya Kayastha Patrika" (P)	Calcutta	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 72 years.	500
10	"Aryya Kayastha Pratibha" (P)	Do.	Do. ...	Ditto ditto ditto ...	500
11	"Aryyabartta" (P) ...	Do.	Do. ...	Hemendra Prasad Ghosh ...	1,000
12	"Atithi" (P)	Do.	Do. ...	Bhabataran Das ; age 23 years ...	200
13	"Avasar" (P)	Do.	Do. ...	Surendra Chandra Dutta, Hindu, Tanti ; age 23 years.	1,600
14	"Ayurveda Bikas" (P) ...	Dacca	Do. ...	Sudhansu Bhushan Sen	.....
15	"Ayurveda Hitaishini" (P) ...	Do.	Do. ...	Nalini Kanta Das Gupta ...	500
16	"Ayurveda Patrika" (P) ...	Calcutta	Do. ...	Kaviraj Dinanath Kaviratna Sastri ...	.....
17	"Ayurveda Prachar" (P) ...	Nadia	Do. ...	Kaviraj J. K. Ray, Hindu, Brahmin ; age 37 years.	5,000
18	"Baisya Barujibi Patrika" (P)	Jessore	Do. ...	Prasanna Gopal Roy, Hindu, Barui ; age 53 years.	500
19	"Baishnava Samaj" (P) ...	Calcutta	Bi-monthly ...	Surendra Mohan Adhikary ...	500
20	"Baisya Patrika" (P) ..	Jessore	Monthly ...	Prasanna Gopal Roy	.....
21	"Balak" (P)	Calcutta	Do. ..	J. M. B. Duncan	9,800
22	"Bamabodhini Patrika" (P)...	Do. ...	Do. ...	Sukumar Dutt	700
23	"Bandana" (P)	Baidyabati ...	Do. ...	.....	...
24	"Bangabandhu" (P) ...	Dacca	Do. ...	Ishan Chandra Sen, Brahmo ; age 55 years.	150
25	"Bangadarsan" (P) ...	Calcutta	Do. ...	Sailes Chandra Mazumdar, Hindu, Brahmin ; age 42 years.	900
26	"Banga Janani" (N) ...	Rangpur	Weekly ...	Sasimohan Adhikary, Hindu, Rajbansi ; age 40 years.	500
27	"Bangaratna" (N) ...	Krishnagar ...	Do ...	Kanai Lal Das, Hindu, Karmakar ; age 28 years.	1,500
28	"Bangavasi" (N) ...	Calcutta... ...	Do. ...	Behary Lal Sarkar, Hindu, Kayastha ; age 56 years,	15,000
29	"Bangiya Baisya Suhrid" (P)	Murshidabad ...	Monthly ...	Pravas Chandra Dutt Gupta, Hindu, Tamuli ; age 35 years.	480
30	"Bankura Darpan" (N) ...	Bankura	Weekly ...	Rama Nath Mukherji ; age 52 years...	453
31	"Bani" (P)	Calcutta	Monthly ..	Amulya Charan Ghosh ; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal	Weekly ...	Durga Mohan Sen, Hindu, Baidya ; age 35 years.	625
33	"Basumati" (N)... ..	Calcutta	Do. ...	Sasi Bhushan Mukherji and Haripada Adhikary ; age 41 years.	19,000
34	"Bhakti" (P)	Howrah	Monthly ..	Dines Chandra Bhattacharya, Hindu Brahmin ; age 28 years	550
35	"Bharati" (P)	Calcutta	Monthly ...	Srimati Swarna Kumari Devi ...	12,000
36	"Bharat Chitra" (N) ...	Do.	Weekly ...	Pran Krishna Pyne	800
37	"Bharat Mahila" (P) ...	Dacca	Monthly ...	Srimati Saraju Bala Dutt, Brahmo ; age 31 years.	600
38	"Bhisak Darpan" (P) ...	Calcutta	Do. ...	Rai Saheb Giris Chandra Bagchi ...	250
39	"Bharatbarsha" (P) ...	Do.	Do. ...	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
40	"Bijnan" (P)	Do.	Do. ...	Dr. Amrita Lal Sarkar ...	300
41	"Birbhum Varta" (N) ...	Suri	Weekly ...	Devendra Nath Chakravarty, Hindu Brahmin ; age 39 years.	960
42	"Birbhum Hitaishi" (N) ...	Bolpur	Do. ...	Divakara Banerji, Hindu, Brahmin ; age 43 years.	325
43	"Birbhumi" (P) ...	Calcutta	Monthly ...	Kulada Prasad Mullick, Hindu Brahmin ; age 32 years.	1,500
44	"Birbhum Vasi" (N) ...	Rampur Hât ...	Weekly ...	Nilratan Mukherji, Hindu, Brahmin ; age 46 years.	600
45	"Brahman" (P) ...	Bagirhat	Monthly ...	Nitya Gopal Chakravarty, Hindu, Brahmin ; age 46 years.	150

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
46	"Brahman Samaj" (P) ...	Calcutta	Monthly ...	Pandit Basanta Kumar Tarkanidhi ...	1,000
47	"Brahma Vadi" (P) ...	Barisal	Do. ...	Monomohan Chakravarty, Brahmo; age 52 years.	625
48	"Brahma Vidya" (P) ...	Calcutta	Do. ...	Rai Purnendu Narayan Singh Bahadur, and Hirendra Nath Dutta.	800
49	"Bratya" (P)	Jayanagar ...	Do. ...	Raicharan Saddar Hindu Bratya Kshatriya, Poda; age 36 years.	About 500
50	"Burdwan Sanjivani" (N) ...	Burdwan	Weekly ...	Prabodhananda Sarkar, Hindu Kayastha; age 31 years.	1,000
51	"Byabasa O Banijya" (P) ...	Calcutta	Monthly ...	Sachindra Prosad Basu	.....
52	"Byabasayi" (P) ...	Do. ...	Do. ...	Haripada Banerji	.....
53	"Chabbis Pargana Vartavaha" (N).	Bhawanipur ...	Weekly ...	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
54	"Charu Mihir" (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu Kayastha; age 42 years.	800
55	"Chhatra Sakha" (P) ...	Dacca	Monthly ...	.....	500
56	"Chhatra Suhrid" (P) ...	Do.	Do. ...	.....	400
57	"Chikitsa Prakas" (P) ...	Nadia	Do. ...	Dr. Dhirendra Nath Haldar, Hindu, Brahmin.	1,000
58	"Chikitsa Sammilani" (P) ...	Calcutta	Do. ...	Kaviraj Paresh Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
59	"Chikitsa Tatva Vijnan" (P)	Do.	Do. ...	Binode Lal Das Gupta, Vaidya; age 38 years.	300
60	"Chinsurah Vartavaha" (N)	Chinsura	Weekly ...	Dina Nath Mukerji	1,000
61	"Dainik Chandrika" (N) ...	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; 42 years.	2,000
62	"Dacca Prakas" (N) ...	Dacca	Weekly ...	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	750
63	"Darsak" (N)	Calcutta	Do. ...	.....	.....
64	"Devalya" (P) ...	Do.	Monthly ...	Girija Sankar Rai Chowdhuri, M.A. ...	800
65	"Dharma O Karma" (P) ...	Do.	Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,300
66	"Dharma Tatva" (P) ...	Do.	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
67	"Dharma Prscharak" (P) ...	Do.	Monthly ...	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
68	"Dhruba" (P)	Do.	Do. ...	Birendra Nath Ghosh, Hindu Kayastha; age 36 years.	800
69	"Education Gazette" (N) ...	Chinsurah ...	Weekly ...	Mukundadeo Mukerji, M.A., B.L., Brahmin; age 56 years.	1,500
70	"Faridpur Hitaishini" (N) ...	Faridpur ...	Fortnightly ...	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
71	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
72	"Gandha-Vanik-Hitaishi" (P)	Do. ...	Do. ...	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
73	"Gaud-duta" (N) ...	Malda	Weekly ...	Krishna Chandra Agarwallah ...	400
74	"Grihastha (P) ...	Calcutta	Monthly ...	Sarat Chandra Dev ...	500
75	"Hablul-Matin" (N) ...	Do.	Daily ...	Saiyid Jelaluddin, Muhammadan; age 61.	500
76	"Hakim" (P)	Do.	Monthly ...	Masihar Rahman, Muhammadan; age 30.	500
77	"Haridas or Sri Gauranga Sevaka." (P)	Murshidabad ...	Do. ...	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
78	"Hindusthana" (N) ...	Calcutta	Weekly ...	Haridas Datta, Hindu, Kayastha; age 42 years.	900
79	"Hindu Ranjika" (N) ...	Rajshahi	Do. ...	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
80	"Hindu Sakhá" (P) ...	Hooghly	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
81	"Hitavadi" (N) ...	Calcutta	Weekly ...	Manindranath Basu, Hindu, Kayastha; age 43 years.	28,000
82	"Hitvarta" (N) ...	Chittagong ...	Do. ...	Birendra Lal Das Gupta, Hindu, Vaidya.	600
83	"Homeopathy-Chikitsa Patra." (P)	Calcutta	Monthly ...	Dr. B. M. Dass, Christian; age 48 years.	450
84	"Homeopathi-Prachar" (P)	Do.	Do. ...	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
85	"Islam-Abha" (P) ...	Mymensingh ...	Do. ...	Sheik Abdul Majid	.....
86	"Islam-Rabi" (N) ...	Ditto ...	Weekly ...	Maulvi Naziruddin Ahmad, Musulman; age about 33 years.	700
87	"Jagat-Jyoti" (P ...	Calcutta	Monthly ...	Jnanatana Kaviraj, Buddhist; age 56 years.	700
88	"Jagaran" (N)	Bagerhat	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
89	"Jahannabi" (P) ...	Calcutta	Monthly ...	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
90	"Janmabhumi" (P) ...	Do	Do. ...	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
91	"Jasohar" (N)	Jessore	Weekly ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
92	"Jubak" (P)	Santipur	Monthly ...	Jnananda Pramanik, Brahmo; age 38 years.	500
93	"Jugi-Sammilani" (P) ...	Comilla	Do. ...	Radha Govinda Nath, Hindu, Jugi ...	1,000
94	"Jyoti" (N)	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
95	"Kajer Loke" (P) .	Calcutta	Monthly ...	Saroda Prasad Chatterji, Brahmin; age 46 years	350
96	"Kalyani" (N)	Magura	Weekly ...	Shashikanta Bhattacharya, Brahmin; age 27 years.	100
97	"Kanika" (P)	Murshidabad ...	Monthly ...	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
98	"Karmakar Bandhu" (P) ...	Calcutta	Do. ...	Banamali Seth, Hindu, Swarnakar; age 42 years	500
99	"Kasipur-Nibasi" (N) ...	Barisal	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahmin; age 68 years	500
100	"Kayastha Patrika" (P) ...	Calcutta	Monthly ...	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
101	"Khulnavasi" (N) ...	Khulna	Weekly ...	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
102	"Kohinoor" (P)	Calcutta	Monthly ...	Muhammad Rusun Ali Choudhuri ...	700
103	"Krishak" (P)	Do.	Do. ...	Nikunja Behari Dutt	1,000
104	"Krishi-Sampad" (P) ...	Dacca	Do. ...	Nishi Kanta Ghosh, Hindu, Kayatha; age 33 years.	600
105	"Kushadaha" (P) ...	Calcutta	Do. ...	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
106	"Mahajan Bandhu" (P) ...	Do.	Do. ...	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
107	"Mahila" (P)	Do.	Do. ...	Revd. Braja Gopal Neogi, Brahmo; age 58 years.	200
108	"Mahisya-Mohila" (P) ...	Do.	Do. ...	.....	1,000
109	"Mahisya Samaj" (P) . .	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	200
110	"Mahisya-Suhrid" (P) ...	Diamond Harbour ...	Do. ...	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
111	"Malda Samachar" (N) ...	Malda	Weekly ...	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
112	"Manasi" (P)	Calcutta	Monthly ...	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
113	"Manbhum (N)	Purulia	Weekly ...	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
114	"Medini Bandhab" (N) ...	Midnapore ...	Do. ...	Devdas Karan, Hindu, Sadgope; age 45 years.	600
115	"Midnapore Hitaishi" (N) ...	Ditto	Do. ...	Manmatha Nath Nag, Hindu, Kayastha; age 35 years.	500
116	"Moslem Hitaishi" (N) ...	Calcutta	Weekly ...	Shaikh Abdur Rahim and Mozummul Haque	6,300
117	"Muhammadi" (N) ...	Do.	Do. ...	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
118	"Mukul" (P)	Do.	Monthly ...	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
119	"Murshidabad Hitaishi" (N)	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
120	"Namasudra Suhrid" (P) ...	Faridpur ...	Monthly ...	Aditya Kumar Chowdhuri, Namasudra; age 35 years	600
121	"Nandini" (P)	Howrah	Do. ...	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
122	"Natya Mandir" (P) ...	Calcutta	Do. ...	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
123	"Natya Patrika" (P) ...	Do.	Do. ...	Narayan Chandra Sen, Suparnabanik; age 31 years.	100
124	"Navya Banga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
125	"Nayak" (N)	Calcutta	Daily ...	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
126	"Nava Jivani" (P) ...	Do.	Monthly ...	Revd. Lal Behari Saha, Christian; age 54 years.	200 to 300
127	"Navya Bharat" (P) ...	Do.	Do. ...	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
128	"Nihar" (N)	Contai	Weekly ...	Madu Sudan Jana, Brahmo; age 44 years.	500
129	"Noakhali Sammilani" (N)	Noakhali Town ..	Do. ...	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
130	"Pabna Hitaishi" (N) ...	Pabna	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	650
131	"Pallichitra" (P) ...	Bagerhat ...	Monthly ...	Ashu Tosh Bose, Hindu, Kayastha; age 35 years.	About 500
132	"Palli Prasun" (P) ...	Joynagore, 24-Parganas district.	Do. ...	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
	Bengali—continued.				
183	"Pallivasi" (N)	Kalna	Weekly ...	Sasi Bhusan Banerji, Hindu, Brahmin; age 48 years.	300
184	"Pallivarta" (N) ...	Bongong	Do. ...	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
185	"Pantha" (P)	Calcutta	Monthly ...	Rajendra Lal Mukherji	800
186	"Pataka" (P)	Do.	Do. ...	Hari Charan Das	500
187	"Paricharak" (N) ...	Do.	Bi-weekly ..	Kailas Chandra Sarkar; age 38 years	400
188	"Prachar" (P)	Jayanagar ...	Monthly ...	Revd. G. C. Dutt, Christian; age 46 years.	1,400
189	"Praja Bandhu" (N) ...	Tippera	Fortnightly ...	Purna Chandra Chakravarti, Kaivarta, Brahmin; age 34 years.	650
140	"Prajapati" (P)	Calcutta	Monthly ...	Jnanendra Nath Kumar	750
141	"Prabhat" (P)	Do.	Do. ...	Devendra Nath Mitra	200
142	"Prabhakar" (P) ...	Do.	Do. ...	Mohammad Aiyub Khan	500
143	"Prakriti" (P)	Do.	Do. ..	Devendra Nath Sen	1,000
144	"Prasun" (N)	Katwa	Weekly ...	Banku Behari Ghosh, Goala; age 42 years.	645
145	"Pratikar" (N)	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
146	"Prativa" (P)	Dacca	Monthly ...	Dhirendra Nath Ganguly	750
147	"Prabasi" (P)	Calcutta	Do. ..	Ashutosh Mukharji	560
148	"Pravasi" (P)	Do	Do. ...	Ramananda Chatterji, M.A. ...	5,000
149	"Priti" (P)	Do.	Do. ...	Pransankar Sen, M.A.	300
150	"Puja" (P)	Do	Do. ...	Kshirode Behari Chowdhury, B.A. ...	250
151	"Puspodyan" (P) ...	Do.	Do. ...	Jnanendra Nath Bose	200
152	"Purulia Darpan" (N) ...	Purulia	Weekly ...	Amulya Ratan Chatterji; age 41 years	About 700
153	"Rangpur Darpan" (N) ...	Rangpur	Do. ...	Sarat Chandra Majumdar, Hindu, Brahmin; age 43 years.	400
154	"Rangpur Sahitya Parisad Patrika" (P).	Rangpur	Quarterly ...	Panchanan Sarkar, M.A., B.L.	500
155	"Ratnakar" (N) ...	Asansol	Weekly ...	.....	200
156	"Sadhak" (P)	Nadia	Monthly ...	Satis Chandra Viswas, Hindu, Kaivarta; age 33 years.	200
157	"Sahitya" (P)	Calcutta	Do. ...	Suresh Chandra Samajpati ...	1,500
158	"Sahitya Parisad Patrika" (P)	Do.	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
159	"Sahitya Sanghita" (P) ...	Do.	Monthly ...	Shyama Charan Kaviratna ...	500
160	"Sahitya Samvad" (P) ...	Howrah	Do. ...	Pramatho Nath Sanyal, Hindu Brahmin; age 33 years.	1,000
161	"Samaj" (P)	Calcutta	Do. ...	Radha Govinda Nath	700
162	"Samaj Bandhu" (P) ...	Do.	Do. ...	Adhar Chandra Das	450
163	"Samaj Chitra" (P) ...	Dacca	Do. ..	Satis Chandra Roy	.....
164	"Samay" (N)	Calcutta	Weekly ...	Jnanendra Nath Das	700
165	"Sammilan" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das	200
166	"Sammilani" (N) ...	Do.	Fortnightly ...	Kali Mohan Bose, Brahmo, age about 40 years	300
167	"Sammilani" (P) ...	Do.	Monthly ...	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years,	450
168	"Sandes" (P)	Do.	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
169	"Sanjivani" (N) ...	Do.	Weekly ..	Sivanath Sastri, M.A., and others ...	6,000
170	"Sansodhini" (N) ...	Chittagong ...	Do. ...	Kasi Chandra Das Gupta, Brahmo; age 60 years	400
171	"Santi" (P)	Do.	Monthly ...	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200
172	"Saji" (P)	Calcutta	Do. ...	.....	.....
173	"Saswati" (P)	Do.	Do. ...	Nikhil Nath Roy	.....
174	"Sansar Suhrid" (P) ...	Belgachia ...	Do. ...	Sarat Chandra Dev ...	.....
175	"Sachchashi Suhrid" (P) ...	Calcutta	Do. ...	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
176	"Sebak" (P)	Dacca	Do. ...	Rajani Kanta Guha, Brahmo, age 43 years.	400
177	"Senapati" (P)	Calcutta	Do. ...	Rev. W. Carey, age 56 years ...	200
178	"Sisu" (P)	Do.	Do. ...	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,300
179	"Sourava"	Mymensingh ...	Do. ...	Kedar Nath Majumdar ...	.....
180	"Siksha" (P)	Calcutta	Do. ..	Atul Chandra Sen, M.A., B.L. ...	200
181	"Sikshak" (P)	Barisal ...	Do. ...	Revd. W. Carey; age 56 years ...	125
182	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury, age 35 years.	1,000
183	"Siksha Samachar" (N) ...	Dacca	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
184	"Silpa-o-Sahitya" (P) ...	Calcutta	Monthly ...	Manmatha Nath Chakravarti ...	500
185	"Snehamayi" (P) ...	Dacca	Do. ...	Rev. A. L. Sarkar	300
186	"Sopan" (P) ...	Do.	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	250
187	"Sri Sri Vaishnava Sangini" (P)	Calcutta	Do. ...	Madhusudan Das Adhikari, Vaishnab; age 30 years.	750
188	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika (N)	Do.	Weekly ...	Rasik Mohan Chakravati, Brahmin; age 41 years.	1,700
189	"Subarna-banik" (N) ...	Do.	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
190	"Suhrid" (N)	Bakarganj ...	Weely ...	Rama Charan Pal, Hindu, Kayastha	150
191	"Suprabhat" (P) ...	Calcutta	Monthly ...	Sm. Kumudini Mittra	900
192	"Suraj" (N)	Pabna	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
193	"Suhrit" (P)	Calcutta	Monthly ...	Hari Pada Das, B. A., Brahmo; age 28 years.	300
194	"Sudhi" (P)	Howrah	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
195	"Suravi" (P)	.....	.....	.....	.....
196	"Swarnakar Bandhav" (P) ...	Calcutta	Monthly ...	Nagendra Nath Shee, M. A., Goldsmith by caste; age 40 years.	500
197	"Swastha Samachar" (P) ...	Do.	Do. ...	Dr. Kartic Chandra Bose, M. B. ...	4,500
198	"Tambuli Samaj" (P) ...	Do.	Do. ...	Rajkristo Paul and others ...	300
199	"Tara" (P)	Do.	Irregular	Tarapada Chatterji, age 28 years ...	250
200	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly ...	Lalit Mohan Das, M. A., and others	500
201	"Tattwa Manjari" ...	Do.	Monthly ...	Bijay Nath Majumdar	600
202	"Tattwa-bodhini Patrika" ...	Do.	Do. ...	Rabindra Nath Tagore	300
203	"Teli Bandhav" (P) ...	Howrah	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
204	"Toshini" (P)	Dacca	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
205	"Trade Gazette" (P) ...	Calcutta	Do. ...	Kamal Hari Mukherji	900 to 2,000
206	"Triveni" (P)	Basirhat	Do. ...	Satis Chandra Chakravarti ...	.....
207	"Tripura Hitaishi" (N) ...	Comilla	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 26 years	450
208	"Uchchasa" (P) ...	Calcutta	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
209	"Udbodhana" (P) ...	Do.	Do. ...	Swami Saradananda ...	1,500
210	"United Trade Gazette" (P)	Do.	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
211	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
212	"Utsav" (P)	Calcutta	Do. ...	Ramdayal Majundar, M.A., and others	100
213	"Vasudha" (P) ...	Do.	Do. ...	Banku Behari Dhar	500
214	"Yamuna" (P) ...	Do.	Do. ...	Phanindra Nath Pal, B.A., ...	900
215	"Yogi Sakha" (P) ...	Do.	Do. ...	Adhar Chandra Nath ...	750
216	"Yubak" (P)	Santipur ...	Do. ...	Yogananda Pramanick	300
217	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
218	"Vandana" (P) ...	Baidyabati ...	Monthly ...	...	.....
219	"Vijaya" (P)	Calcutta	Do. ...	Bipin Chandra Pal and others ...	700
220	"Viswadut" (N) ...	Howrah	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
221	"Viswavarta" (N) ...	Dacca	Do. ...	Abinas Chandra Gupta, Vaidya; age 36 years.	.....
222	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
223	"Vasanti" (P) ...	Ditto ...	Monthly ...	Hara Govinda Siromani ...	.....
	English-Bengali.				
224	"Ananda Mohan College Magazine." (P)	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu Brahmin.	300
225	"Bangavasi College Magazine" (P)	Calcutta	Do. ...	G. C. Basu	600
226	"Dacca College Magazine" (P)	Dacca	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
227	"Dacca Gazette" (N) ...	Do.	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
228	"Dacca Review" (P) ...	Do.	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
229	"Jagannath College Magazine.' (P)	Do.	Do. ...	Lalit Mohan Chatterji, Brahmo ...	.....
230	"Loyal Citizens" (N) ...	Calcutta	Weekly ...	...	600
231	"Rajshahi College Magazine" (P)	Dacca	Quarterly ...	Board of Professors, Rajshahi College	.....
232	"Rangpur Dikprokash" (N)	Rangpur	Weekly ...	Jyotish Chandra Majumdar ...	300
233	"Sanjaya" (N)	Fardipur	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
234	"Scottish Churches College Magazine." (P)	Calcutta	Five issues in the year.	Revd. J. Watt, M.A.	1,200
235	"Tippera Guide" (N) ...	Comilla	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
	Garo.				
236	"Achikni Ripeng" (P) ...	Calcutta	Monthly ...	E. G. Phillips	400
237	"Phring Phring" (P) ...	Do.	Do. ...	.....	.....
	Hindi.				
238	"Barabazar Gazette" (N) ...	Calcutta	Weekly ...	Sadananda Sukul	600
239	"Bharat Mitra" (N) ...	Do.	Do. ...	Ambica Prasad Bajpai Hindu, Brahmin; age 40 years.	3,000

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
240	"Bira Bharat" (N) ...	Calcutta	Weekly ...	Pandit Ramananda Dobez, Hindu, Brahmin; age 30 years.	1,500
241	"Chota Nagpur Dut Patrika" (P)	Ranchi	Monthly ...	Revd. E. H. Whitley, Christian ...	450
242	"Dainik Bharat Mitra" (N)	Calcutta	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
243	"Daragar Daptar" (P) ...	Do.	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 27 years.	800
244	"Hindi Vangabasi" (N) ...	Do.	Weekly ...	Harikissan Joahar, Hindu, Kshatriya; age 37 years	550
245	"Jaina Sidhanta Bhaskar" (P)	Do.	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
246	"Manoranjan" (P) ...	Do.	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
247	"Marwari" (N) ...	Do.	Weekly ...	R. K. Teuriwala, Hindu, Vaisya ...	500
248	"Saraswat Hitaishi" (P) ...	Do.	Monthly ...	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
249	"Sevak" (P)	Do.	Do. ...	Nawab Zadik Lal, Brahmin; age 30 years.	500
250	"Sudharak" (N) ..	Do.	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
	Parvatiya.				
251	"Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Revd. G. P. Pradhun, Christian; age 60 years.	400
	Persian.				
252	"Hablul-Matin" (N) ...	Calcutta	Weekly ...	Saiyid Jelaluddin, Muhammadan ...	500
	Poly-lingual.				
253	"Devanagar" (P) ...	Calcutta	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	500
254	"Printers' Provider" (P) ...	Do.	Do. ...	S. T. Jones	500
255	"Sadhu Samvad" (P) ...	Howrah	Do. ..	Nilananda Chatterji, B.L.; age 36 years	350
	Sanskrit.				
256	"Vidyodaya" (P) ...	Calcutta	Monthly ...	Hrishikes Sastri	500
	Bengali Sanskrit.				
257	"Hindu Patrika" (P) ..	Jessore	Monthly ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 60 years,	940
258	"Sri Vaishnava Sevika" (P)	Calcutta	Do. ..	Hari Mohan Das Thakur	400
	Urdu.				
259	"Durbar Gazette" (N) ...	Calcutta	Daily ...	Nawab Ali, Muhammadan ...	1,000
260	"Hablul Matin" (N) ...	Do.	Do. ...	Saiyid Jelaladdin, Muhammadan ...	700
261	"Hilal" (N)	Do.	Weekly ...	Maulana Abul Kalem Ayed, Muhammadan; age 27 years.	1,000
262	"Negare Bazm" (P) ...	Do.	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab.	.....

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	.....	.....
2	"Prantavasi"	Netrokona ...	Do. ...	.....	.....
3	"Mondar Mala" (P) ..	Calcutta ...	Monthly ...	Umes Chandra Vidyaratna ...	.....
4	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	.....	.....

No. 26, "Banga Janani" (N) has ceased to exist.

I.—Foreign Politics.

Referring to the recent imprisonment of a number of Indian passive resisters in South Africa, the *Mohammadi* [Calcutta] of the 17th October writes:— Mohammadi, Oct. 17th, 1913.

"Colour-problem in a British dominion."

The Orient is grateful to the South African Indians for their patient endurance of inhuman persecution and insult. This friction between Indians and Colonials in South Africa makes one reflect what talk of international policy and universal love would have been heard, how many great men of how many countries would have wept at the sight of the sorrows of oppressed weak people, and what a demonstration of men-of-war, armies and guns would have taken place with banners of reform and civilisation flying had the situation arisen in the Turkish Empire, in Persia or in China instead of in the dominion of a civilised Western people. Such is the difference between white and black. Such is the principle underlying European civilisation according to which a non-European counts for nothing.

2. The *Dainik Bharat Mitra* [Calcutta] of the 19th October remarks that as it is now clear that the Union Government is bent upon driving the Indians out of South Africa and is not going to repeal the Immigration Act it is the duty of the Indians to rise to the occasion and leave no stones unturned for removing the slur that has been cast on the Indians by the Union Government. Dainik Bharat Mitra, Oct. 19th, 1913.

Indians in South Africa.

II.—Home Administration.

(*a*)—*Police*.

3. The *Mohammadi* [Calcutta] of the 10th October writes that recently a petition has been sent up to Government from Puri praying that all taking of animal life within the precincts of the temple there may be prohibited. If Government is to accede to this prayer, separate colonies must be found for Moslems and Christians. The petitioners protest against the killing of goats and kine, but it is strange that they say nothing to the lot of shrimps and lobsters being killed here every day. More strange still, boundaries have been assigned to the home of one who is called Jagannath (Lord of the world). Mohammadi, Oct. 10th, 1913.

"Killing of animals at Puri."

4. The *Dainik Bharat Mitra* [Calcutta] of the 5th October approves of the articles which appeared in the *Englishman*, dated the 4th October, regarding police inefficiency and their want of detective ability. In its opinion so long as Indians of culture and education are not appointed to the highest posts in the police department, matters will not improve in these respects. Dainik Bharat Mitra, Oct. 5th, 1913.

Police inefficiency and want of detective ability.

5. The *Dacca Gazette* [Dacca] of the 6th October writes as follows in English:— Dacca Gazette, Oct. 6th, 1913.

"The present situation"—the police murders.

Anarchical activities have again manifested themselves in the murders of Inspector Bankim Chandra Choudhury and Head Constable Hari Pada De. The question now arises as to what is the most effective method of dealing with anarchism. Hitherto the Government has followed the light which past experience has thrown upon the dark ways of the anarchists but that has apparently failed to meet the situation and other and more effective means are necessary to grapple with it. The Government and the public look upon the matter from somewhat different standpoints, and we confess neither view represents the whole truth. There is an impression somewhere in responsible quarters that anarchism cannot exist except with the countenance, active or passive, of the people. We do not think this is the officially accepted view of the matter. What the authorities do complain is, that the people do not co-operate with the Government in tracking the culprits to their dens. The public, on the other hand, declare with equal insistence that the anarchists stand apart from the rest and their ways are so secret and insidious that the people know as little of them as

the police who have been set on their track. To our mind the truth lies somewhat between the two conflicting views.

No sane men will countenance anarchism, it is a negation of all rules of social and moral life. Anarchism is a malignant growth on the body politic—no civilized country is free from it. Indeed the political and economic conditions which rule the world favour its growth, and India as an integral part of a world-wide Empire cannot altogether escape the general contagion. And considering the immensity of its population and the diversity of its races and creeds and interests, India unfortunately furnishes a congenial soil for the anarchists. It is, therefore, hardly just to throw the whole blame upon the people. At the same time we can no longer justify the attitude which leaves every thing to the police and blames them if they fail to bring the offenders to justice. The anarchist lives and moves among, though unknown to, us and the authorities insist that we ought to make it our business to find him out. The demand is perfectly natural and we do not pretend that the people as a whole have shown any disposition to satisfy it. It is, therefore, time that we should come to an understanding with the Government and help to hound the anarchists out of the country.

The first basis for common action on the part of the Government and the people is mutual trust. His Excellency the Governor has been pleased to declare his conviction that the people are loyal and law-abiding and utterly detest anarchism. The people ought to be made to feel that such really is the conviction of those also who come into immediate contact with them. The popular impression is unfortunately a little different and this, to some extent, explains their aloofness. It is also pertinent to state that the people are afraid of courting the wrath of the anarchists and they will only move if they are assured of the wholehearted support of the Government.

The first step which the Government should adopt is, therefore, to appoint permanent committees of representative men in every town and in every important village and through them to convey to the people from time to time a message of trust in their good faith and loyalty. These committees will further interpret the intention of the Government which is often ill understood and at the same time acquaint the Government with the wishes of the people,—their trends and tendencies which are as often misrepresented. They will also be helpful in devising such measures as may be found necessary to check the spread of anarchical ideas and to root them out where they exist.

The next step is the improvement of the police. The anarchists have created a situation which in its complexity surpasses any that has yet taxed the ingenuity of our rulers. Although the police have improved of late years, a great deal more remains to be done to bring them up to the required standard. They ought to be well educated and well trained and made to adopt that attitude of trustfulness which alone can, as we have already observed, furnish a common basis for action on the part of the rulers and the ruled. It is a good augury for the future of this country that the Government freely and frankly recognizes the defects of the police. The authorities complain of the want of public co operation with the police. To this the *Statesman* furnishes an answer. "In most cases, no doubt, reluctance arises from the silent antagonism generated by long abuse of the power enjoyed by the police subordinate." Even more eloquent is the answer to be found in the following extract published in the *Patrika* from the *Bengal Police Gazette* in which the Inspector-General exposes the defects of the police :—

"I have examined the records of some of the cases and the old faults are as much in evidence here as elsewhere. In almost every case some particular bad character is suspected for practically no other reason than that the man is a bad character. Once this point is reached, the rest of the investigation is a mere attempt to establish this theory. Under no circumstances is any other line of enquiry adopted. It is curious how many officers, even of some standing are convinced that it is not only the duty of the victim of the burglary to report the case, but also to detect it. One result is that the unfortunate complainant is compelled to dance attendance on the police during the whole course of the enquiry. A proceeding of this kind is not calculated to increase the popularity of the police or encourage the reporting of crime."

We hope and trust that the Government will be pleased to invite the co-operation of people in the way suggested by us and that their co-operation will prove effective in checking the spread of anarchism and detecting the crimes which still remain unavenged.

BARISAL HITAISHI, Oct. 6th, 1913.

"Want of co-operation."

6. Referring to the recent anarchist outrage in College Square the *Barisal Hitaishi* [Barisal] of the 6th October does not think it just to accuse the public of not being willing to help the police in detecting the assassin. As soon as the people assembled in the Square heard that some one had been murdered they bolted. And why? Certainly not out of any unwillingness to help the police or out of any ill-feeling towards the Government, but for sheer cowardice and ignorance of the use of arms. We hope the Government will consider this fact before wrongly blaming a law-abiding people.

DAINIK CHANDRIKA, Oct. 20th, 1913.

Dasahara at Nazirabad.

7. Referring to the prohibition of the *Dasahara* festival at Nazirabad (in the United Provinces) the *Dainik Chandrika* [Calcutta] of the 20th October writes:—

The Cawnpore affair has been settled, but the shock that has been given to Hindu feelings at Nazirabad has not been remedied. From the reports published in the *Leader* we learn that shops and market-places are still closed there and that the Musalmans of those parts are committing much oppression on Hindus. Hindu women are not allowed to draw water from wells near any Musalman village, and in one place some Kabulis have polluted a well used by Hindus by throwing pieces of flesh and bones into it. If all this be true it must be a great pity indeed; and we invite the attention of the Government to the matter.

DAINIK CHANDRIKA, Oct. 18th, 1913.

"Stopping of the *Dasahara* festival at Nazirabad. Acute grief among Hindus. Hindus are fasting in sorrow."

8. The *Dainik Chandrika* [Calcutta] of the 18th October refers to the report published in a recent issue of the *Bengalee* regarding the stopping of the *Dasahara* festival at Nazirabad and the alleged shock it has given to local Hindu feeling, and asks the Lieutenant-Governor of the United Provinces to redress the grievance as it is not proper to interfere with any religious festival.

(*d*)—*Education.*

MOHAMMADI, Oct. 17th, 1913.

"Madrassa curriculum."

9. The *Mohammadi* [Calcutta] of the 17th October has heard that there is talk in some quarters of revising again the newly-revised Calcutta Madrassa curriculum. Nothing should, however, be done without consulting those who are well-acquainted with the condition of Musalmans in Bengal, the wants and grievances of students of Arabic here and their future prospects. Moreover, the final decision of the Government relating to the Dacca University will be published next winter. No change should be effected before that time.

DAINIK CHANDRIKA, Oct. 18th, 1913.

"The glory of the University" (the Government and the Calcutta University).

10. The *Dainik Chandrika* [Calcutta] of the 18th Ooctober writes:—

The dignity with which Lord Ripon vested the University of Calcutta began to be wrenched away from it in Lord Curzon's time, and now that body with a high hand. The Government of India may be said to be a court of appeal in administrative questions, the Viceroy and the members of his Council being its judges. We have on more than one occasion found Provincial Governments committing acts which have been rash and have wounded popular feelings. But such ought not to be the case with the Imperial Government. Indeed, we feel deeply grieved if that Government does anything ungenerous or rude. Unfortunately the India Government's treatment of the authorities of the Calcutta University has given the public mind great pain. The acts committed by the Government's officials earn for it the blame of the public and such a thing has taken place now. We know Sir Harcourt Butler to be a level-headed official who knows how to give everybody the respect that is his due. So the act of his subordinate, Mr. Sharp, has come upon us as a great shock; especially the letter which he (Mr. Sharp) has written to the Vice-Chanceller of the Calcutta University, who is loved and honoured all over the country, has given us great pain. And

Mr. Sharp's act has earned discredit for the whole Government. As we have said above, the Government of India is as it were a court of appeal—a High Court. The members of that Government are thus like Judges and not advocates. Their acts should not, therefore, be tainted with ungenerousness or narrowness of spirit. However, what has been done cannot be undone. Dr. Rash Bihari Ghosh and Sir Ashutosh Mukerjee are now at Simla, and we hope that the Viceroy will now make up for the blunder committed by his officers, and that Sir Harcourt Butler will bring Mr. Sharp back to his bearings and thus please the public and restore peace to the University.

(*f*)—*Questions affecting the Land.*

ISLAM RABI, Oct. 3rd, 1913.

"Sarishabari letter—settlement troubles of a poor taluqdar."

11. In a letter to the *Islam Rabi* [Tangail] of the 3rd October Munshi Sabed Ali Ahmad alleges that a certain Amla of the six-anna zamindari of Santosh has for some time past been instigating the tenants of Muhammad Saraj Ali Chaudhuri, taluqdar of Pogaldigha near Sarishabari, not to pay him rents and to harass him with false cases. Some time ago the Amla got a case under section 342 of the Indian Penal Code trumped up against him by one of his tenants, named Akram Khan, and had him arrested by the Daroga of Sarishabari whom he (the Amla) had won over to his side. Fortunately the able Magistrate, Babu Nagendra Nath Sen, who tried the case, acquitted the taluqdar. And now Babu Jamini Kanto Ghosh, the Settlement Officer, is giving the taluqdar much trouble by preparing the Settlement Records of his taluq simply according to the statements made by his tenants. The Settlement Officer is putting up at the house of this six-anna zamindar and is a relative of the Amla above mentioned. The taluqdar incurred the Settlement Officer's displeasure some time ago by praying for the transfer of a certain case from his Court to that of the Assistant Settlement Officer. And ever since then the Settlement Officer has been harassing him by making wrong records as to rents and by ordering his tenants not to pay him any rent.

(*h*)—*General.*

AL-HILAL, Oct. 8th, 1913.

Muslim Gazette of Lucknow and Government.

12. *Al-Hilal* [Calcutta] of the 8th October remarks that the reply given to Hon'ble Riza Ali's question regarding the stopping of *Muslim Gazette* [Lucknow] by the Hon'ble Mr. Burn, of the United Provinces Council, is extremely ambiguous.

AL-HILAL, Oct. 15th, 1913.

Al-Hilal and the Press Act.

13. *Al-Hilal* [Calcutta] of the 15th October, in the course of an article entitled as noted in the margin, remarks that instead of complaining it ought to be grateful to the Bengal Government, which, either on its own initiative or at the instigation of somebody else, has increased the importance of *Al-Hilal* by demanding a security from it. It ought to be remembered in connection with this that the security of Rs. 2,000 or Rs. 10,000 is not a misfortune of any importance. Just as the straw cannot stem the current of a river, so not even capital punishment can stop the inflow of God's mercy. There are millions ready to exhibit their prowess at the lightest bidding. The ridiculous attempts that are being made to stop *Al-Hilal*, which is known to the Government as the organ of Moslem religion, means the trampling down of their religious susceptibilities. With the exception of a few traitors to the nation the entire body of Moslems are looking upon the action of the Government with a strange perturbation of mind. How long shall we have to remain subject to this unwonted tyranny and oppression? How long shall we have to observe our susceptibilities and all revered objects trampled under foot?

14. The *Dainik Bharat Mitra* [Calcutta] of the 16th October remarks that the step which the Viceroy has taken is eminently statesmanlike. There is, however, some apprehension that the Viceroy's action may lead to the lowering of Sir James Meston's prestige. It would have been better if Sir James himself had been made the intermediary for showing clemency.

DAINIK BHARAT MITRA, Oct. 16th, 1913.

The Viceroy and the Cawnpore Mosque.

15. The *Dainik Bharat Mitra* [Calcutta] of the 17th October remarks that in spite of all that has been said by the *Englishman* and the *Civil and Military Gazette* condemning the step taken by the Viceroy all that has been done is the best that could be done under the circumstances. The popular administrator is not afraid of agitations but tries to repress all violence.

DAINIK BHARAT MITRA, Oct. 17th, 1913.

The Viceroy and the Cawnpore mosque affair.

16. The *Mohammadi* [Calcutta] of the 17th October has the following under the marginally noted heading:—

MOHAMMADI, Oct. 17th, 1913.

"Lord Hardinge's announcement relating to the Cawnpore Mosque."

We have many things to say in this connection, but for various reasons we do not think it proper to say them to-day. To-day we shall conclude this article by merely thanking our popular Viceroy on behalf of the Musalman community. We know that the expectation and eagerness with which the Musalman community looked up to his face have not been fully realized; we know that there are many things to be said in this connection from the side of the Musalman community; we know that this order of converting the surface of *musjid* land into a public road has not removed the causes of the mental agony of God-fearing Musalmans, and yet we think that we should thank Lord Hardinge, for in this matter he has had to try to satisfy another powerful party also. We firmly believe that he did not neglect in the least to remove the heart's agony of his Musalman subjects so far as it lay in his power after satisfying that powerful party. We offer him innumerable thanks from the core of our hearts for the pains he has thus taken and for his generosity. He has proclaimed himself father of his subjects. We bless him that he may pass his life in happiness and peace, discharging his duties as a father always, and decked with the triumphant garland of the auspicious blessings of his children. May the greatness of his sacred example and true English character be manifest throughout India. May victory constantly attend the British crown in India. Let the rulers whom the possession of power makes proud see that a kingdom has not to be ruled by merely showing the height of heartlessness and severity by shooting with rifles and guns. The severe measures of Sir James Meston and the sharpened weapons of Mr. Tyler simply created a terrible conflagration in the name of rule. Let them see to-day how Lord Hardinge's kind treatment has extinguished it in a moment. And at the same time let the Musalman community see that it is not impossible under British rule to secure beneficial fruits by means of constitutional agitation.

17. In the course of an article, discussing the recent viceregal intervention regarding the Cawnpore mosque, the *Hablul Matin* (Bengali daily edition) [Calcutta] of the 19th October writes:—

HABLUL MATIN (Bengali daily edition). Oct. 19th, 1913.

"The Cawnpore Mosque."

"O God! if thou dost show us mercy, that is enough."

From the very commencement of the Cawnpore affair, loyal Moslems prayed for redress, looking expectantly for the Viceroy's grace. Various representations were made to him by eminent Moslems in different parts of India, but, as apparently they yielded no good results, Moslems in despair sought to attract the sympathy the King-Emperor and the British public.

The sudden descent of the Viceroy from the invisible world upon Cawnpore and his sudden and entire reversal of the steps previously taken do not in our opinion indicate any great despatch. We trust that in consequence of this good arrangement made by the Viceroy the heartfelt discontent and unrest among Moslems may to some extent be allayed, but it is absolutely necessary to do the following three things in addition to rebuilding the demolished portion of the mosque and releasing the prisoners if the deeply-felt discontent and ill-feeling among Moslems is to be really removed:—

(1) Steps should be taken to help the friendless and resourceless dependants of those killed and wounded during the riots.

(2) A proper enquiry should be made by a mixed commission into the acts of the Cawnpore authorities and the police.

(3) The demands for security made upon newspapers in connection with the Cawnpore riots should be revoked.

DAINIK CHANDRIKA, Oct. 20th, 1913.

18. The *Dainik Chandrika* [Calcutta] of the 20th October writes:—

The Cawnpore settlement.

'The unexpected conclusion of the Cawnpore affair has caused quite a flutter in the Anglo-Indian Press, and the *Englishman*, the *Statesman* and the *Pioneer* are of opinion that Lord Hardinge's clemency will lead to very dire results. There is a class of men who think that in every case of disagreement between the rulers and the ruled the former should obstinately hold fast to their opinion, no matter how right the people may be, and that otherwise it will not be possible to keep the barbarous people of this uncivilised country under proper subjugation. The annulment of the partition of Bengal was, according to these men, a great evil and the rebuilding of the demolished portion of the Cawnpore mosque will be worse mischief. If they were at all capable of realising the difficulty of governing this vast empire with its diverse races, creeds and interests, they would surely have joined their voices with those of our countrymen in thanking Lord Hardinge for his statesmanlike generosity, and expressed, like Sir James Meston, their hearty joy at the happy termination of that "unfortunate episode." But these narrow-minded Anglo-Indians see things Indian only through the tinted glass of petty selfishness, and think nothing of ruining the interests of this country. Lord Hardinge is an ideal Viceroy. His Excellency was fully convinced of the blunder committed at Cawnpore, and that is why no false idea of prestige has deterred him from doing his duty. The graceful and dignified speech he gave at Cawnpore—let carpers call it diplomacy if they will—will for ever endear his memory to every Indian heart. His Excellency has given Bengal peace by repealing the partition and he has now removed Musalman discontent by his clemency at Cawnpore. We find, however, Calcutta Moslem feeling is strongly opposed to the way in which the demolished portion of the Cawnpore mosque is going to be rebuilt. We know nothing about Musalman religious law and are not, therefore, in a position to discuss the views expressed by Musalmans in the matter. But we may all the same say that the Viceroy's decision in the Cawnpore affair should never be found fault with by anybody. May be that the Calcutta Musalmans are right in their view of the matter; still they ought to, as the saying goes, give up a half when the whole is threatened.

NAYAK, Oct. 18th, 1913.

19. The *Nayak* [Calcutta] of the 18th October has the following:—

"Cawnpore tit-bit"—Lord Hardinge.

Victory to Governor General Lord Hardinge! To day we bless him with our two hands upraised. May he live for ever and be happy for ever. India has not had another such Governor-General after Lord Canning. Lord Hardinge has shown a spirit of generosity equally sublime with the spirit of love for the people shown by Lord Canning. May he be victorious. It is the King alone who can fulfill the wishes of his subjects even if they be importunate. The King is a father to his subjects—their supporter. For a King to fulfil the wishes of his subjects does not amount to an exhibition of weakness on his part. Lord Hardinge has taught this great lesson to the ruling race in India, the Anglo-Indians. May he be victorious!

No other Governor-General after Lord Ripon ever showed such large-minded generosity as has been shown by Lord Hardinge in the modification of the partition of Bengal, the re-establishment of a part of the Cawnpore mosque, the release of all accused persons in the riot case and the release of the accused persons in the Khulna Gang case. Truly he has shown a new path in the administration of India. May he be victorious!

It is the strong alone who can and know how to forgive. It is the powerful alone who can show mercy. What mercy can a weak, powerless and spiritless man show, whom can he forgive? Lord Hardinge has given evidence of his strength by his forgiveness, revealed his high spirit by showing mercy. This is why the Hindus and Musalmans of India are to-day proclaiming his victory with 80 millions of hands upraised. We are happy in having, after so long, a really powerful and spirited ruler. May God bless him!

20. The *Nayak* [Calcutta] of the 20th October writes:— NAYAK Oct. 20th, 1913.

"You are (my) sons, I am (your) father."

The unconditional release of the men under arrest in connexion with the Cawnpore riots is being variously commented upon by different newspapers. Some hold that it has not been a good step to take, that it will encourage lawlessness. Others hold that what has been done has been well done. Our own view is that it has been a right thing to do. Those who have adversely commented on this step are almost all of them Anglo-Indian newspapers, conducted by English editors. We do not think that any political weakness has been betrayed in unconditionally releasing those Moslems under arrest who had banded themselves together to defend the mosque, many of whose comrades had been killed by gunshot and by stroke of the *lathi*, and some of whom were mere inoffensive on-lookers, who had taken no active part in the riots at all. Although we hold that a sovereign's command must be respectfully submitted to, we recognise that the precepts of religion hold a higher place. Although the sovereign in person may be to us a god to be worshipped, we cannot with our limited intelligence conceive that it is our duty to regard every one of the sovereign's agents and servants as a being to be revered. Moreover, it is the cardinal principle of the system of government now obtaining here that the rulers must maintain an absolute religious neutrality. How can it then be believed that an act of interference with the religion of a particular community is in obedience to the sovereign's commands?

Those Englishmen who are opposing this release have not spoken sincerely. Thank God, they are not men who can teach loyalty to Indians, who imbibe lessons of loyalty from the past history and the manners and ideas of our Eastern land. The people of this country have always regarded prayers and petitions as the one suitable way of bringing about political and administrative changes, and a little consideration will show that it is this path they have been treading during the past 50 years or so. It is true that after the partition of Bengal and the demolition of this Cawnpore mosque, a few people in the country did get infuriated, but the only cause of that was the intolerable oppression of the sovereign's agents and servants. No Indians demanded the dismissal of the Viceroy and hurled a bomb at him simply because they were not able to get their own views upheld in regard to a trifling matter. The people of this country lose themselves in joy at the smallest sign of royal favour, they are overcome by the intensity of their loyal feelings. The King-Emperor during his late visit did not certainly take steps to purge the country of all its woes; he simply spoke a few sweet words and indicated a few directions in which the system of government might be made popular. And even for that, there was an outburst of loyalty from the people which, perhaps, you Englishmen could not quite gauge the intensity and sincerity of, because you do not yourselves cherish any feelings of genuine loyalty in your hearts.

It is because Lord Hardinge is a farsighted and wise statesman who has to some extent understood the principles of Oriental rule, that he addressed the people at Cawnpore the other day with the words "You are my children, I am your father." This kind of relation between the rulers and the ruled is, and was, utterly unknown in Western lands. It is in Eastern countries only that this relation between the rulers and the ruled has always subsisted. By speaking thus, Lord Hardinge has played his game to a successful finish; he has struck the deepest chords in the popular heart, and has outdistanced all his predecessors in the Viceregal office as well as all the officers who assist him in ruling India.

There is no greater truth than this which Lord Hardinge has uttered, though it may not be consistant with Western political wisdom, though it may have originated as a temporary act of political expediency, though it may not even have represented the Viceroy's real feelings. The sovereign is father and the people are children—this is a conception which has been the monopoly of Eastern lands alone It was because of the presence of this spirit that in Oriental countries kingly tyranny never became particularly oppressive to the people, so as to goad the people into trying to subvert monarchy altogether or reducing the King to a cipher in the enjoyment of a pension. Looking carefully through the ancient history of India, we find only one example of a Hindu monarch having been deposed. During Moslem rule also, though we

find some Moslem rulers deposed by usurpers, there is no record of a King having been deposed because he oppressed his subjects.

In Western lands it is only during the past 200 years that monarchy has decayed in power and popular authority substituted instead. But the history of England shows that contests between the rulers and the ruled, efforts to curb the sovereign's power, were in progress for 5 centuries or even more. The English people are accustomed to boast that it is because they could realise the blessings of liberty much earlier than other nations that they were trying for such a length of time to curb the sovereign's authority. But it is a vain boast. The people of England are not free now and were not free before. That they have become free is merely a whim of theirs. Of course in the matter of making laws, the sovereign formerly exercised great authority, which has now been reduced to the point of extinction. But if anybody imagines that because in the past one man's will made the laws therefore those laws were oppressive to the middle classes, and because in these days many people co-operate in making laws, therefore they are conducive to the happiness of the public, we hold he is wrong. Although the ruling authority has been nominally transferred from the King and the Barons into the hands of the wealthy and educated section of the population, it is a fact that England is still being really governed by the wealthy classes. There may exist and does exist a much worse conflict between the rich and the poor than could possibly exist between a King and his subjects. A King at the worst would make his subjects contribute to his treasury for his own bodily pleasures, but certainly there could never exist the conflict between the King's interests and the people's interests that now exist between capital and labour. It is because of this conflict between capital and labour that we see strikes and riots occurring so frequently in these days. Who then can say that the masses of the people of England are free or happy? The man who says so knows nothing of her internal condition.

Then, again, under a monarchical form of Government per ods of happiness and misery alternated. But under a democratic system of Government there is no such variety, those sections of the population who are oppressed go on suffering without any hope of their condition undergoing a change with a change of rulers.

We do not believe that the people of this country never rebelled against their rulers, because they did not value liberty. Rather it was because the spirit of father and son alway subsisted between the rulers and the ruled in this country that they could overlook to some extent each other's faults. Revolutions were rare and strikes and riots were absolutely non-existent because the claims of rulers upon their subjects were fixed by definite rules.

Western nations must appreciate the value of the personality of the King—that alone explains why they incur heavy expense in keeping up a sovereign at the head of the State. But such a sovereign does not serve their purpose any better than Egyptian mummies. How can ignorant men conceive how much Lord Hardinge has facilitated the path of good government in India by this utterance of his, "You are my children, I am your father?"

MOHAMMADI, Oct. 10th, 1913.

"Separate representation" (for Moslems).

21. The *Mohammadi* [Calcutta] of the 10th October is neither surprised nor sorry to see that Hindus are opposing the idea of granting seperate representation to Moslems on local bodies now being considered by Government, but it is a great pity that leading Hindus should, in discussing this matter, try to cheat both Government and the Moslem community. Even those pro-Congress Moslems who at the outset were opposed to this principle have now all been converted to it. Perhaps Mr. Mazar-ul-Haque is the only solitary leading exception. It is lamentable that on the strength of the fact that he and three or four others are dissentients, the *Bengalee* should say that the Moslem community is divided in opinion on this subject.

In spite of all professions to the contrary the fact remains that Hindu and Moslem political interests are actually divergent. Hindus can never possibly defend Moslem interests as things now are. Hindus have all along tried to make it out that Moslems were unduly favoured by Government in the matter of public appointments whereas the contrary has been proved through the efforts of Moslem members of Council. In the sphere of local self-government,

though Moslem rate-payers contribute largely to the Municipal and Local Board funds, the Moslem section of towns and villages are sadly neglected compared with those quarters where the Hindus predominate. Granting that Hindu and Moslem interests are identical, why should Hindus object to Moslems becoming members of Municipal and Local Boards? The efforts of these Moslem members to benefit their community will, on this theory, indirectly benefit the Hindus as well. Moslems do not object to other communities also getting separate representation. If the Hindus covet it they may demand it with the full support of Moslems. Let each community be represented on the basis of its numerical strength in each locality.

Legislation against the sale of cocaine,

22. The *Dainik Bharat Mitra* [Calcutta] of the 15th October calls for the adoption of stringent legislative measures to prevent the sale of cocaine. It says that nothing but heavy punishment will have the desired effect.

DAINIK BHARAT MITRA, Oct. 15th, 1913.

"Blackophobia of a high official."

23. The *Mohammadi* [Calcutta] of the 17th October learns from the *Bengalee* newspaper that in the valedictory dinner given to Mr. Hallward in the Government house at Ranchi he said, in the presence of two Indian gentlemen and one Indian lady, that he could not bring himself to like black or yellow men and women. Sir Charles Bayley has, it is said, written to the Indian guests regretting this remark of Mr. Hallward's. We, continues the writer, are not, however, prepared to believe suddenly this story of Sir Charles Bayley's letter. If the rumour about Mr. Hallward's remark is true the Government of Bihar and Orissa ought to take special steps in this matter. Mr. Hallward has fattened himself on blackmen's money for 23 years and will live for the remaining years of his life on a pension given out of blackmen's money. For such a man to express an incurable hatred for blackmen is really a monstrous thing. We firmly believe that at the root of the pr sent universal discontent in India lies this antipathy based on colour.

MOHAMMADI, Oct. 17th, 1913.

Crime and criminals in Burma.

24. The *Dainik Bharat Mitra* [Calcutta] of the 17th October remarks that it is not strange that there is an increase in crime in Burma. The contact with the western civilisation has destroyed the religious beliefs of the Burmese. It has led to the growth of atheistic beliefs among the educated. This leads people to lose sight of morality and plunge themselves in all sorts of crimes. It remarks that so long as Christians will be allowed to villify other people's faiths no reform can be expected. Government, whose duty it is to suppress offenders, must in the first instance stop giving aid to missionaries and confiscate some of their writings and then institute cases against them under section 153 (*a*) of the Indian Penal Code.

DAINIK BHARAT MITRA, Oct 17th, 1913.

Standardisation of weights and measures.

25. The *Dainik Bharat Mitra* [Calcutta] of the 14th October hopes that the Weights and Measures Committee recently appointed by the Government will be pleased to consider the inconveniences which will be felt by the public by the standardisation of weights and measures before making any recommendations in that behalf.

DAINIK BHARAT MITRA, Oct. 14th, 1913.

IV.—NATIVE STATES.

Government and Junagarh State.

26. The *Dainik Bharat Mitra* [Calcutta] of the 18th October has got a long article entitled the "Mother's sigh" in the course of which it gives the account of the step which the Government of India has taken regarding the young Nawab of Junagarh State which has already appeared in the *Nation* [England]. It says that this has simply startled it. It never expected anything of that sort from Lord Hardinge. He has already earned the gratitude of the people, and it is to be hoped that he will exercise his sense of justice and remove the grievance of the Junagarh State. If the account published is untrue the Government ought to make a statement to remove misapprehensions.

DAINIK BHARA MITRA, Oct. 18th, 1913

In this connection it says that the rulers of the protected Native States enjoy a very small modicum of freedom. Their lot is far worse than that of the subjects of the British Government. They have to live in constant dread

of the Government of India's displeasure. Some degree of freedom has however been given to them by Lords Morley and Minto. But in spite of this certain events happen which are sure to displease all right-thinking persons. It says that the people of India are anxious to learn the decision of the Secretary of State for India on the subject of the Nawab of Junagarh's residence in England for his education regarding which the dowager Begum Saheba has made a representation to him. British law is against the separation of the son from the mother. When even a beggar's son cannot be subjected to such hardship why should such a state of things be allowed in regard to the ruler of a semi-independent State?

V.—Prospects of the crops and condition of the people.

Mohammadi, Oct. 10th, 1913.

27. The *Mohammadi* [Calcutta] of the 10th October publishes the following:—

"A prayer by raiyats."

We have received the following petition signed by numerous Hindus and Moslems in order to make it known to Government:—

Everybody is aware what damage has been caused to certain parganas of Contai subdivision by the breaching of the southern embankment on the Keleghai river in Midnapore district. A kind Government and certain high-minded gentlemen are doing their best to relieve this distress. But no efforts whatever have so far been made to alleviate the dire loss caused to over a lakh of people inhabiting over a hundred villages spread over an area of 150 square miles by the breaching of the northern embankment on the same river about a week previous to the above accident. On the night of the 8th *Sravan* last there was a heavy shower of rain, and this and the accompanying storm led to a breaching of the northern embankment on the Keleghai in the Vishnupur *mauza* in the Sabang pargana, so that in the course of 7 or 8 days an area of 70 or 80 square miles was flooded. Later on the 12th, 13th and 14th *Sravan* there was a further heavy rainfall, which considerably added to the area flooded. The water rushed through the Vishnupur breach and submerged over a hundred villages. Indeed even the *Pulbandi band* at a considerable distance from the breach was submerged and damaged in 5 or 6 places, and Amda-Gopalpur, Laubar, Bhemua, Kotchak Janhat, Sagarpura, Naranga Dighi, Barimba, Belurya, Narathachak, Purushottam, Purgangra and a number of other *mauzas* and villages covering an area of 22 square miles were inundated. The water stood from 10 to 12 feet high on the paddy fields utterly submerging all the roads. The *rabi* crop was entirely destroyed. Crops over an area of some 200,000 bighas (a bigha being reckoned at 30 cubits) were destroyed. After these terrible inundations the severe storms which blew on the 12th and 14th *Sravan* caused considerable alarm and loss to the population. Indeed the force of the storm in many cases forced open the doors of houses standing near the river, so that the flood-water entered and washed away all the furniture and utensils inside, sometimes to a distance of 5 or 6 miles. Stores of grain were also thus washed away. Not only moveable property but immoveable property like houses also have in some instances utterly disappeared. Everything has been levelled to the ground. Big trees have been uprooted. The water entered the bungalow of Babu Nibaran Chandra Sarkar, the local overseer, and swept away his store of grain. The utterly dilapidated condition of the newly built Government *dâk bungalow* will clearly prove the intensity of the storm. There was no means of communication left except boats and in many cases the hâts (fairs) and bazars were suspended. Quite a large number of poor men and women are, in the midst of this unexpected calamity, undergoing the pangs of starvation. Many are also dying for want of medical assistance. There is no telling what number of cattle have been killed. It is a pity and a shame that this story of distress was not before this brought to the notice of Government and the public in order to attract their sympathy. This locality has not received even a thousandth part of the help which Mr. Sasmal, the Midnapore Barrister, and others are rendering to the afflicted area in Contai. Many people who have actually witnessed the grievous condition of Vishnupur and the other villages

on the river bank admit that things are worse here than anywhere else in the district.

Extent of distress and the present situation.

Large numbers of people are suffering for want of medical help and of food. More than 200 kine have been washed away. Not many of the houses have collapsed because they are most of them placed on elevated sites. Some 500 houses in all have collapsed and in the case of 100 of them even the foundations too are no longer visible (this has happened mostly with houses situated close to the river bank). Over 200 grain-stores have been washed away and crops standing on over 200,000 bighas of fertile soil have been destroyed. Of this area only 50,000 or 60,000 bighas have again been re-sown by the raiyats with difficulty, the rest of the lands lying fallow. At present paddy sells at Rs. 3-4 per maund and poor people are living on cheap vegetables. Water is still occasionally coming in through the breaches in the embankment. We therefore make the following prayers to Government :—

(1) The Commissioner or the Collector should personally inspect the villages of Vishnupur, Masampur, Rambhadrapur, etc.

(2) Steps should be taken to provide food and medical relief for the distressed people.

(3) Let loans be advanced without interest to the raiyats on the security of their holdings.

(4) Let revenue be remitted on lands which have gone out of cultivation because of the floods.

(5) Let Government reassure the distressed people of this locality by publicly stating its intention of repairing the breaches in the southern embankment at Vishnupur at an early date.

VI.—Miscellaneous.

28. The *Dainik Chandrika* [Calcutta] of the 20th October considers Sir Edward Carson's conduct in connection with Home Rule as quite revolting to all sense of loyalty and propriety, and agrees with the *Daily Chronicle* of London in thinking that the mischief he is brewing should be checked immediately for otherwise it may burst out in the shape of a civil war in Ireland. As it is, Sir Edward's acts have tainted the minds of lakhs of British labourers and may some day lead to a rising among them. The paper therefore advises the British Government to put him down without delay.

Sir Edward Carson.

Dainik Chandrika Oct. 20th, 1913.

29. In the course of a long article the *Nayak* [Calcutta] of the 21st October gives a semewhat mystic account of the life and doings of Srikrishna, the incarnation of Vishnu, and repeats the Hindu phliosophic theory that the occurrences of Shrikrishna's life are permanent facts in the spiritual development of a being and that in India, the land of spirituality, they are constantly in evidence. To this theory, however, the writer gives a novel colour by saying that European civilisation represents, in this ever-going drama of spiritulaity in India, the impotent husband of Radha who tries to keep her off from Srikrishna, the deity of her heart. Like unto this husband, says the writer, European civilisation tries to keep the Indians off from a realisation of their true self, the Srikrishna of the Pauranic story, who has been piping to them constantly to meet him under the huge banyan tree of the Hindu Shastra. The enemy of this self or Srikrishna, the demon Kangsa of the Pauranic story, is sending emissaries to India, the Brindaban, to prevent a manifestation of it and destroy it. But their efforts are bound to fail, and Srikrishna's play of love in which he will be united with the Indians is bound to come about. There are evident signs to show—one of them being the services done by volunteers on occasions of public necessity—that Indians, who represent the milk-maids of the Pauranic story, are steadily proceeding to meet Krishna, that is to say, realise their true self and offer themselves and their all to him. The pipe of Srikrishna is sending forth sweet notes telling the Indians

"The story of Krishna."

Nayak, Oct. 21st, 1913.

that he exists, that no demon will be able to do him any harm and that he will soon kill Kangsa, his greatest enemy.

MOHAMMADI, Oct. 10th, 1913.

30. The *Mohammadi* [Calcutta] of the 10th October writes:—

"Vomiting forth of venom by the *Times*."

The *Times* lately published a statement to the effect that a class of extremists has appeared among Indian Moslems who dream dreams of political independence and are gradually ousting the older and more sober leaders of the community out of their leadership. It is not known who the anonymous correspondent is who makes this statement, what part of India he comes from and what his sources of information are. Most probably his information is based on the report of a conservative and inert title-holder occupying a so-called position of eminence. We say so because in these days there are many so-called leaders who for their own mean selfish purposes are trying to sacrifice the interests of their co-religionists and to delude the officials as to the real wants and desires of their community. But they find themselves often baffled in these efforts and then they try to poison the ears of Government against the new party. The diffusion of education has generally given birth to higher aspirations in the community, and the old selfish leaders who were men of speech and not of action find themselves now left without a following. But they have themselves only to blame for this. Why could they not move with the times?

The *Times* says that the new party often accuse the European sovereigns of conspiring together to destroy Turkey and the Moslem places of pilgrimage. No educated Moslem ever made any such statement. If such a statement can find credence at all it is only because of the crooked ways of European politics. Again, it may be true that some Moslems protested against the conduct of individual British Ministers in regard to the Balkan War, but it is not true to say that while making such complaints they contemplated any expulsion of the British from India.

We emphatically protest against these remarks of the *Times*. They are false and wholly imaginary and calculated to wound deeply the susceptibilities of the loyal Moslem community. Had Moslems cherished the sinful desire of expelling the English from India, had they not known that such expulsion would mean the end of their own national existence in India, then certainly this sinful thought in their hearts would not have been a secret all this time. They are guiltless and know not political cunning. Their loyalty has already withstood strong tests and will withstand yet severer strains if the necessity ever arises.

DAINIK BHARAT MITRA, Oct. 14th, 1913.

31. The *Dainik Bharat Mitra* [Calcutta] of the 14th October, in the course of an article entitled "Threatened dangers," comments on the *Times*' article on Indian affairs and on Sir Bampfylde Fuller's article. It remarks that the two recent outrages in Calcutta and Mymensingh have enraged both Sir Bampfylde and the *Times* newspaper [London]. The *Times* during the last few years have lost all those virtues which had made England respected all over the world. It is not therefore surprising that it has got beside itself with anger. The fact that it takes pleasure in oppressing others has made it give expression to the suggestions that it has made. But Sir Bampfylde Fuller is trying to console himself by vilifying those who made him lose his service. He is behaving like the proverbial furious cat under the pillar, which is taken as a type of impotent rage.

The *Times* and Sir Bampfylde Fuller's fulminations.

In the course of the same article it remarks that the facts relating to the murder of Haripada De published in the *Indian Daily News* should be enquired into.

MOHAMMADI, Oct. 10th, 1913.

32. The *Mohammadi* [Calcutta] of the 10th October is sorry to hear that a number of titled Moslems of position are secretly intriguing to get the next sitting of the Moslem League reverse the ideal of self-government adopted at its last sitting. The paper hopes that strong efforts will be made by the more virile section of the community to resist this conspiracy. It is a pity that while Government is eager to grant us self-government our community lacks strength enough even to become fit to accept it.

"League and conference."

"Bengal's disgrace"—the Cawnpore affair.

23. The *Mohammadi* [Calcutta] of the 17th October says that so long as the usurped portion of the Machhlibazar mosque will not be returned to the Musalmans, all the prisoners in the mosque case will not be discharged, and a mixed commission of officials and nonofficials will not be appointed to enquire into the whole matter, the Musalman community will not refrain from waging a constitutional agitation in this connection. In a recent meeting at Surtibagan, Calcutta, five hundred rupees were subscribed by poor Musalmans in aid of the sufferers at Cawnpore. It is, however, to be highly regretted that well-to-do Bengali Musalmans are keeping aloof from the agitation. The Musalman hide merchants of Colootola did not join the Surtibagan meeting. The condition is the same everywhere among Bengali Musalmans belonging to the upper or middle classes. In conclusion, the writer urges the Musalman public in Bengal not to follow the shameful example of well-to-do Bengali Musalmans in this matter, but to come forward with help for the destitute mothers, daughters and so forth at Cawnpore whom the mosque affair has made widows, fatherless and guardianless.

MOHAMMADI, Oct. 17th, 1913.

"Cawnpore news."

34. The *Mohammadi* [Calcutta] of the 17th October thanks Maulvi A. K. Fazlal Huq for his labours in the Cawnpore Mosque affair. But the conduct of other prominent Bengali Musalmans, specially that of the leaders of the Moslem League, has been very shameful and cowardly in the matter of the Cawnpore case. Perhaps they expected to be rewarded by the Government with high titles or judgeships of High Courts.

MOHAMMADI, Oct. 17th, 1913.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

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REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 25th October 1913.

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INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee"	Ditto ...	Do. ...	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot" ...	Ditto ...	Weekly ...	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire" ...	Ditto ...	Do. ...	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,200
6	"Indian Nation" ...	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World" ...	Ditto ...	Do. ...	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Datta, age 62 years ...	350
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Basu	1,300
11	"Herald" ...	Dacca ...	Daily ...	Priya Nath Sen	2,000
12	"East" ...	Do. ...	Bi-weekly ...	Banga Ch. Ray	200
13	"Calcutta Spectator" ...	Calcutta ...	Weekly ...	Lalit Mohan Ghosal	

II.—Home Administration.

(a)—*Police.*

1096. East Bengal seems destined to meet, writes *East*, with greater difficulties and troubles, as time rolls on. She has had already to pass through great trials and tribulations. Since political dakaities and dastardly murders have been committed in different parts of the country and the perpetrators of these crims have not been detected and punished, they have been terrorising the well-to-do people and disturbing the internal peace of the country to a great extent. The Government has considered it necessary to station four companies of infantry during the ensuing cold weather at Dacca. The movements of the troops will be under the orders of General Sir Robert Scallon, Commanding the Lucknow Division. The manœuvres which will begin in January 1914 are evidently intended to frighten, and thereby, if possible, to bring to book, the anarchists. But from what the journal knows of the Indians, it fears these manœuvres will make cowards of the innocent and expose them to the danger of being taken for criminals and arrested as such, while the terrorists will, daring as they are in many instances, cleverly escape detection. The paper knows how the stationing of punitive police in some places was condemned by some of the political leaders, who should now clearly see how the people will pass through the coming ordeal. The thing is, neither the Government nor the people can be in a state of security unless and until the anarchist crimes are rooted out from the country. So far as the journal can see through, it is a matter of serious consideration for the Government whether or not East Bengal can be restored to internal peace by the adoption of such measures as are likely to frighten more the innocent than the wicked. There is yet time for the representatives of the Government and those of the people in this part in the country to consider the matter seriously, and cordially co-operate in securing the desired effect of the measure. What the paper is anxious for is the restoration of peace in the country by the successful detection of the wicked people, and that without the molestation of the innocent among them.

East, 13th Oct. 1913.

Political dakaitis and murders in East Bengal.

(b)—*Working of the Courts.*

1097. Reverting to this subject, the *Mussalman* says that the Moslem community is thankful to His Excellency the Viceroy for the conciliatory attitude he has taken in regard to the restoration of the demolished portion of the Machli Bazar Mosque at Cawnpore and for the withdrawal of the cases against those who stood charged with rioting or sedition in connection with the mosque. The journal then goes on to remark that the ground on which the demolished part of the mosque stood and which is considered sacred will be converted into a *footpath*, and the building that will be restored will be projected from the main building and supported by columns, and that at a height of 8 feet from the ground. The contention of the community was that the demolished building and the ground on which it stood were sacred, but when the sanctity of the ground is proposed to be violated by using it for the profane purpose of a footpath, the community is to seriously consider whether the settlement is acceptable. It is to be remembered that a great principle is involved in the case. If the ground is sacred, no footpath can be allowed on it; if not, the community has then no right even to have the building restored in the manner proposed by His Excellency the Viceroy. Moreover, it is to be borne in mind that the local Mussalmans could have themselves restored the building, with the sanction of the Municipality, in the manner in which the Viceroy asks them to do it. The Ulamas have held that the demolished building is an integral part of the mosque and as such is sacred, and if it is allowed to be tampered with in the manner in which it is being done, it will create a precedent which may not be quite welcome to the community in future. A whole mosque may be demolished for the purposes of a street or

Mussalman, 17th Oct. 1913.

The *finale* of the Cawnpore Mosque case.

road and one in the same relative position may be built on an arcade of 10, 12 or 15 feet in height, leaving the ground for the road. The community is to take into serious consideration the issues involved in the proposed settlement and to think whether His Excellency the Viceroy's decision should be taken as final. As for the withdrawal of the cases against those charged with sedition or rioting, His Excellency has remarked that the accused were guilty and that their release was an act of clemency. The journal has already said that it is thankful to His Excellency for his attitude, but it hopes it shall be pardoned if it cannot accept his order as an act of mercy. The paper holds that what His Excellency did was an act of bare justice The impression in the public mind is that the accused were arrested indiscriminately and, moreover, there is no knowing whether they would have been honourably acquitted in the Sessions Court. The assumption that they were guilty and that the order for their release is an act of clemency is hardly justifiable. If the accused were really guilty as His Excellency the Viceroy supposes them to be, the prosecution should not have been withdrawn; they should have been tried and punished, if found guilty, for the violation of the law of the land. Clemency, in circumstances like this, is misplaced, and it is not statesman-like to show mercy in cases like this. The journal has one word to say to the members of the deputation that waited upon the Viceroy at Cawnpore on Tuesday last. They have very strongly condemned "the action of those who took part in the unlawful act of throwing brickbats or otherwise behaved in a lawless manner." The paper, too, condemns the action of those who take the law into their own hands. But while the members of the deputation were very enthusiastic over the condemnation of the action of those who threw brickbats, they were altogether silent over the unnecessary bloodshed and the loss of so many lives, at the hands of the police, which Cawnpore witnessed on the 3rd August last. May it be asked at whose dictation the address was written?

HERALD, 18th Oct. 1913.

The *finale* in the Cawnpore Mosque case.

1098. The announcements of the Viceroy at Cawnpore are apparently destined to draw a veil, observes to the *Herald*, over the unpleasant incidents that began in Cawnpore on the 3rd of August last. Happily the decision of Lord Hardinge with regard to the structure of the mosque is one that will, as far as can be judged, satisfy the members of the Muhammadan community all over India. Not a little feeling had been roused throughout the length and breadth of this country over the demolition of the structure which is alleged to be a part of the mosque. The proposed arrangements made public in the Viceroy's speech should remove all misgivings in the hearts of the members of the Muhammadan community. The journal is very glad to find that such a solution has been arrived at. The pity of it is that such a termination of the squabble was not thought of before. The paper then goes on to comment on the behaviour of the officials concerned. It cannot but strike one that the withdrawal of the prosecution at this stage removes the only opportunity that was left to scrutinise the conduct of these officials. In the limelight of a judicial trial the public could have easily formed their judgment as to the guilt or otherwise of the officials concerned. Is it therefore too much to expect that an effort will be seriously made by the Government to sift out the conduct of its officials. The abrupt withdrawal of the case just at the moment when the deputation of the Muhammadans arrived in England looks too much like an effort of the Government to cut the ground beneath the feet of these representatives, and one is reminded of the *Burma Critic* case. The Government should—if for no other reason, but to show that it has the candour to do always the right thing—institute an enquiry on its own initiative. Surely the Government would not be a loser in taking such a step.

INDIAN EMPIRE, 21st Oct. 1913.

Ibid.

1099. Writing on this subject, the *Indian Empire* remarks that Lord Hardinge is a born administrator. He is strong, just and withal merciful. His Excellency knows that strength does not lie in sticking eternally to a blunder when found without the least shadow of doubt, but to admit and rectify it, publicly, unequivocally and swiftly. That this admirable trait of virtue His Excellency possesses in an eminent degree is evidenced by his

decision in the Khulna gang and Cawnpore cases. That the whole Muhammadan community in India was literally convulsed in feelings by the recent Cawnpore incident was an undoubted fact That there was some bungling and blundering done by the Executive of the place and this was the belief shared in by the leaders, as also by the rank and file of the community, was equally true. The exercise of a little tact and opportune restraint by the powers that be could have avoided the indiscriminate slaughter of a score of human beings, who, being ignorant and illiterate, frenzied by religious fanaticism, and under false but sincere belief of defending their faith at any hazard, bore the batons and bullets like martyrs, and sacrificed their lives, leaving hundreds of widows and orphans unprovided and destitute. Those who were fortunate to save their lives from the bullets are rotting in jail, awaiting their sentences at the Sessions Court. It is but natural that such an incident would evoke widespread feelings of resentment against the authorities and voluntary monetary contributions from the community. Sir James Meston is a sympathetic and model ruler and his brief administration has raised high hopes among the people whose destiny has been entrusted to his hands, Hindus and Mussalmans alike. It was indeed a sad spectacle that such an incident was possible during his *régime* and that also, when the leaders of the community had approached him for redress and remedy, he was found wanting. His Honour, perhaps, led away by the authors of such a blunder, failed entirely to grasp the situation and also sided with the Executive in measures of repression and retribution with vengeance. Sir James, who was well-known for his tact and restraint in emergencies, in this particular instance could not manifest those virtues in the least. He could have easily ordered "halt" to those proceedings and also rectified the blunder in regard to the demolition of the portions of the mosque by permitting the Trustees to rebuild the same in modified form. When the conflagration of agitation had spread all over India and also threatened to reach England, then the authorities have found the mischief which may accrue from it. The agitation, instead of diminishing, has increased in volume, as one may judge from the platforms and newspapers. Inflammatory articles appeared in the Moslem papers which have been muzzled by the application of the Press Act. In spite of that, there was no sign of abatement; almost every week was to be found one or more called upon to find cash securities from one thousand to ten thousands of rupees, with the result of the total extinction of some of them. Still the cry is, "still they come!" The melancholy consequence appears to be the alienation of Moslem sympathy with the Government, in spite of the creation of especial electorates in the Calcutta Corporation and granting of more money for Muhammadan female education. In such a crisis, the proper man in the person of Lord Hardinge appears in the field. In such a crisis, the real mettle of a true ruler of men is tested. Such a man has been found in the person of the beloved Viceroy, Lord Hardinge, who has the courage of his convictions to judge of things and act upon it, without caring for the approbation or reprobation of his supporters and detractors. By the dispensation of God, His Excellency has appeared on the scene and like a born statesman and true Samaritan has poured oil on the troubled waters.

BENGALEE, 22nd Oct. 1913.

The *finale* in the Cawnpore Mosque case.

1100. The proceedings of last Sunday's Muhammadan meeting in connection with the Cawnpore affair are already being cited, writes the *Bengalee*, as establishing the failure of Lord Hardinge's policy. The very fact, however, of there having assembled a large number of representative Muhammadans in the Town Hall so soon after the Viceregal decision, to convey their gratitude to His Excellency, shows the spontaneity and genuineness of the feeling. That the expression of gratitude was accompanied by a frank and sincere enunciation of the Muhammadan view of the use of any part of a *masjid* land for any public purpose goes to show that the appreciation of the Viceregal act is not in the least tainted by a spirit of sycophancy or adulation. The value of the sense of gratitude has been all the more enhanced by this abandonment of reserve. A child is not to conceal anything from his father but must make a clean breast of the affair to him. The difficulty with the Muhammadans is that they are used to go by the very letter of their religious laws. The submission of this point with due deference does not necessarily mean

that the Muhammadans are taking advantage of the Viceroy's statemanlike attitude or are not sincerely grateful to His Excellency. As for the prayer for the cancelling of the penalties inflicted upon the newspapers, does the Anglo-Indian Press mean to say that this act of justice in the matter of the Cawnpore Mosque robs the community of the right to urge their grievances in other matters? The journal thinks Lord Hardinge will be the first to dissent from such an absurd view. The paper has already stated that the effect of the Cawnpore decision will not be the cessation of agitation, which connotes death, but to divest it of all undesirable tendencies. And this is no inconsiderable gain.

BENGALEE, 19th Oct. 1913.

The Anglo-Indian Press and the Cawnpore affair.

1101. There was a time, observes the *Bengalee*, when the *Englishman* posed as the friend of the Muhammadans and affected to take the community under its sheltering protection. But the moment the Muhammadan community, under the irresistible influences of Western education and culture, began to show signs of national self-consciousness and of a desire to make common cause with the Hindus for the benefit of their common country, the attitude of the *Englishman* underwent a marvellous change. That change has now been noticeable for some time. It is strikingly in evidence in connection with the Cawnpore affair. The *Englishman* is furious at the decision of His Excellency the Viceroy. It regards it as a greater blow to British prestige than even the disaster at Maiwand. Sir James Meston is advised not to return to India, as he stands shorn of all prestige. Writings of this kind the *Bengalee* is accustomed to in the columns of the *Englishman*. Unfortunately Calcutta is the stronghold of Anglo-Indian extremism; and the local Anglo-Indian Press more or less reflects it. In the rest of India, with the exception of the Punjab, the Anglo-Indian Press approves of the action of the Viceroy, though perhaps in a somewhat subdued tone. The *Times of India* calls it an act of "audacious magnanimity." So was Akbar's clemency to the Queen of Ahmednagar when, having conquered her, the great monarch restored her territory to her. The *Civil and Military Gazette* doubts the prudence of the act, which may be interpreted as a sign of weakness. Not so, as the journal reads the mind of India, which will recognise it as a sign of statesmanlike courage, this readiness to retrace a wrong step and place justice and right-doing above all other considerations.

AMRITA BAZAR PATRIKA, 24th Oct. 1913.

Partition of the Police Court.

1102. The *Amrita Bazar Patrika* observes that at last the public are going to taste the first fruits of the partition of the Police Court. The Bengal Government have sanctioned the creation of three additional posts of Court Inspector, one on Rs. 300 and two on Rs. 175 each a month, in consequence of this change. Now, in reply to a question as to the estimate of costs following on the partition of the Police Courts, it was given out that no such estimate was made. In other words, they do a thing first and look to its cost afterwards. Government is unable, however, to find money to carry out some sadly needed reforms, but such is the rage for "partition" nowadays that money will flow to give effect to any "partition scheme," even in the teeth of the protests of those for whose good it is intended.

(*d*)—*Education.*

HERALD, 21st Oct. 1913.

The departure of Mr. Hallward.

1103. Mr. Hallward, the late Director of Public Instruction, Bihar and Orissa, says the *Herald*, at a farewell party given in his honour at Government House, Ranchi, when he was leaving India for good, is reported to have remarked that he could not bring himself to like black men and women and yellow men and women. This is not the only instance when Mr. Hallward has expressed himself characteristically or acted in like manner. For in his long association with Dacca as a professor in the Dacca College there were several instances of Mr. Hallward's anti-Indian tendencies. To mention an instance out of many, while in Dacca in the 'nineties Mr. Hallward was hauled up before the Court once and fined Rs. 6 or so for roughly behaving with a passer-by. The journal does not mention this incident to make a case against Mr. Hallward, for

fortunately the people of this country are now quite safe from him. But the paper speaks of it because there are still men in the Educational Service in East Bengal, one of whom was seen only a couple of years back to wildly kick out at some young men who had assembled round the ropes at a game in which this professor was taking part. There were subsequently other instances when this professor had created trouble. The journal hopes Sir Charles Bayley's action in writing to the Indian guests assembled to bid farewell to Mr. Hallward at Government House, Ranchi, would be an eye-opener to this class of officers, who do the worst injury to their own men.

(g)—Railways and Communications, including Canals and Irrigation.

1104. Some amount of public attention is being absorbed, thinks the *Amrita Bazar Patrika*, by the big Canal project of Mr. O. C Lees, deputed by the Government for the purpose. This project, called the Grand Trunk Canal Project, proposes to connect the Hooghly with the waterways of East Bengal and incidentally to reclaim the Bidyadhari river, the silting up of which is threatening Calcutta with a grim prospect. Mr. Lees claims for his project that it is not only eminently practicable from the Engineer's point of view, but also financially remunerative, and beneficial alike to the trade of Calcutta and East Bengal and to the sanitation of the districts involved. How far this over-optimism is the result of the affection with which the human being always looks upon his own projects and productions is, of course, for the experts to decide. The journal, however, while fully admitting the necessity of all possible expedition in the direction of reclaiming the neglected waterways of Bengal, and specially of the Bidyadhari river, begs to suggest some important considerations from the point of view of the lay public. It goes without saying that any scheme connected with the waterways of Bengal, however ingenious and commendable otherwise, should involve not only the excavation of new canals but also the reclamation and dredging up of the silted up and silting up rivers and rivulets in Bengal, to which unfortunate circumstance a good deal of the present insanitary condition of that province is due. Indeed, the impression prevails in certain well-informed quarters—an impression based on observation and experience—that promiscuous canalization, although it confers benefits on the tracts intersected by the canals, often more than counterbalances the good it does by contributing to, if not actually causing, the silting up of the parent rivers. The journal has failed to notice, however, that Mr. Lees has given any consideration to this most important aspect of the question in adumbrating his ambitious projects. The paper apprehends, moreover, that in the carrying out of any projects that may be eventually determined upon, the cause of the sanitation of the Province will be subordinated, if not totally sacrificed, to the demands of trade and commerce, which practically means the greed of the Chamber of Commerce, and its apprehension is borne out by a perusal of Mr. Lees' report. The journal therefore begs to sound the tocsin of alarm at the earliest opportunity and implore Lord Carmichael and his Council to give the first consideration to the sanitary aspect of the question, which means the question of life and death of millions of His Majesty's subjects.

Grand Trunk Canal Project.

AMRITA BAZAR PATRIKA, 18th Oct. 1913.

(h)—General.

1105. In its issue of the 13th July, the *Hindu Review* remarks that the time has come in India to reform and reconstitute the Executive Council of the Viceroy, with a view to give to the Government of India a progressive character and thus minimise, if not altogether remove, the troubles and dangers of revolutionary unrest in the country. All revolutions owe their origin to the demand for changes in social, economic, religious or political institutions in a country, necessitated by the changed social, economic, religious or political outlook, ideal and condition of the people on the one side; and the persistent opposition to these changes on the part of those having vested interests in the existing social, economic or religious or political order on the other, and the function of true statesmanship is to initiate such lines of social, economic, religious or political evolution, as will minimise the acuteness of this conflict

The reconstruction of the Viceroy's Council.

HINDU REVIEW, 7th Oct. 1913.

and reconcile with one another the truest and the highest aims and ideals of both the contending forces. This is how revolutions are avoided. This is the only way to reconcile progress with order, to ensure the advance of society without violently breaking away from its own path. But to follow this "middle path" the *personnel* of a church or a government must be men who, more or less untrammelled by any traditions or prepossessions, have yet a wide historic evolution and an intimate insight into human nature, and in these days they must be men who are trained to study large and complex social or political movements in the light of common human psychology. The journal means no offence to that capable body of rulers who have built up the British Empire in India, and who are, according to their light, still running the machinery of the government with marked efficiency, when, remarks the paper, they can lay absolutely no claims to these essential qualifications of the true statesman. In the earlier days of the British Empire in India—in the period of conquest and expansion—when their surroundings perpetually throbbed with unknown dangers, certain qualities of true statesmanship did develop in the officials of the East India Company. The Government had then, for the very life of itself, to be perpetually wide awake and to study, understand and propitiate whatever articulate public sentiment there was in the country and avoid at all costs treading upon the tender susceptibilities of the people. The officials had then to study their environments with care, and conciliate the people under their rule, with trembling and assiduity. They had to discover, at every step, the line of least resistance before them. But with the suppression of the Mutiny, the transfer of the government of India directly to the Crown of England, and the gradual establishment of the peace of Britain in the land, the terrible responsibilities of the Indian officials of the earlier generations were slowly removed from the shoulders of their successors. This was not good for the officials themselves, nor for the people placed under their authority. The establishment of unbroken peace, the consolidation of the Empire, the shortening of distance—both of time and space—between England and India by the establishment of the Indo-European cable and the opening of the Suez Canal, and the consequent transference of the centre of gravity of the administrative authority from Calcutta and Simla to London, and the growth of a large and self-sufficient European community in Indian cites—all these have combined to weaken the sense of fearful responsibility that weighed upon the older generations of British officials in India, and have removed the old need of cultivating the leaders of the Indian community from the life of the Anglo-Indian officials. The present generation of British officials live in a society of their own, in almost absolute isolation from the people about them. Following the example of their masters, the Indian subordinate officials also, from whom the higher officials derive all their knowledge of the people committed to their charge, create an atmosphere of similar isolation about them. The British officials have grown into a new caste in India, a new order of white Brahmins. The Indian officials too, ignoring their real caste and pedigree, frequently create a new caste among themselves, almost as touchy and exclusive as the new British caste. Nor is this all. Even the "man-with-a-stake-in-the-country," who goes periodically to pay his respects to the higher officials, has caught the contagion, and studies to establish a quarantine about him, to escape from every possible contamination from the seething currents of real public life and sentiment in his community. These people are indeed openly instructed to avoid all association with that section of the public which really creates and controls the actual public life of the people. The only people who are in direct touch with the officials on the one side and the general masses of the people on the other are the informers and spies, of the C. I. D., and a Government that seeks to build up its public polices on the confidential information furnished by its secret spies, rides always for trouble and disaster. And as long as the Executive Council of the Viceroy is dominated by the Indian bureaucracy, it will always run this risk and find it exceedingly difficult, if not absolutely impossible, to pilot the barge of State with any effective statesmanship. The country has changed. The Civil Service has deteriorated. Unknown forces have been coming to a head. The time has therefore come when, in the interest both of India and the Empire, the Executive Council of the Indian Viceroy must be thoroughly reformed and reconstituted, and the bureaucratic element completely eliminated from it.

1106. As the *Bengalee* had anticipated, an official *communiqué* has been issued announcing the formation of a Committee by the Governor in Council to examine the conditions prevailing in the districts in Bengal. The *personnel* of the Committee is exactly the same as had been announced in the newspapers. In the Government order forming the Committee, they are directed "to examine the conditions prevailing in the districts of Bengal, to compare them with those existing in other provinces (more particularly in those areas in which the land revenue is permanently settled), and to report in what respects the administrative machinery can be improved, whether by the reduction of inordinately large charges, the creation of new subordinate agencies, or otherwise, with the special object of bringing the executive officers of Government into closer touch with the people." There is an underlying impression in the official mind that by reason of the permanent settlement prevailing in Bengal, there is not established the same touch between the people and the officials as is to be found in other provinces where the land revenue is temporarily settled. But the Permanent Settlement cannot be undone; and those in Bengal who have some experience of the Cadastral Survey, of the unsettlement and dislocation caused in rural life by a troop of subordinate officials moving among the people, remain unconvinced of the blessings of a system of temporary settlements. Moreover, if the object be to compare the conditions prevailing in Bengal with those in other provinces, especially where the Permanent Settlement exists, the paper fails to see how the appointment of a civilian from the Central Provinces, which are all temporarily settled, can further it. The special object which the Government has in view is to bring the executive officers in closer touch with the people. Two methods are suggested for fulfilling this object, and the Committee will examine them. They are (1) the reduction of inordinately large charges, and 2) the creation of new subordinate agencies. The Committee, however, is not precluded from considering other proposals which might be suggested. Now both the proposals are the old official remedies which have so often been suggested and sometimes acted upon, without any substantial improvement in the situation. When Bengal was partitioned it was on the plea that the province was too large a charge for one man. The same ground is now put forward for the partition of the districts of Mymensingh and Midnapore. Are the officials alone interested in the proper administration of a district or of a province? Do the people count for nothing? Might they not help in the administration, and might not the burdensomeness of a charge be effectually lightened by associating them in the administration? The journal is surprised that this aspect of the question has never occurred to its rulers. Or if it has, it never has entered into their schemes of practical administration. There is valuable material lying waste, which under proper guidance might materially lighten the burden of district administration without practically any addition to its cost. This material is used for purposes of local self-government, and on the whole with profit and advantage to the administration. Why not futher utilize it for purposes of district administration? The object which the Government has in view, to quote the words of the official *communiqué*, is "to bring the executive officers of Government in closer touch with the people." Nothing would promote this object more effectually than the creation of District Advisory Councils consisting of representative men in the districts, associated with the District Officer, advising, informing and helping him in the administration of the district. The partition of districts or the multiplication of officers does not necessarily mean the establishment of closer touch with the people. That all depends upon the temperament of the officer—he may or may not like to mix with the people. European officials naturally prefer the company of their own people. The creation of the opportunities will not engender the feeling.

The new Commission.

Bengalee, 19th Oct. 1913.

1107. The Government *communiqué* on the newly-appointed Committee "to examine the conditions prevailing in the districts in Bengal" ends, the *Amrita Bazar Patrika* remarks, with these words:—"His Excellency in Council anticipates that much benefit will result from the investigation of the Committee." The journal wishes it could share in this optimism. But the constitution of the Committee

Ibid.

Amrita Bazar Patrika. 21st Oct. 1913.

and the terms of reference have aroused grave misgivings in the public mind. Why has not the Government explained certain important points in this connection? What has happened to necessitate an enquiry into the district administration of Bengal alone? Why have not similar Committees been appointed in other provinces? Why should two subordinate officers, one a Commissioner and the other a Deputy Commissioner, be imported from two such backward provinces as the United Provinces and the Central Provinces respectively, to sit in judgment on the administration of the premier Presidency in India? Why have two such Bengal officers been selected members of the Committee as Mr. Beatson-Bell, well known for his anti-zamindari feelings, and Mr. Kiran Chunder De, a man of very little backbone? And, above all, why were not the people of Bengal, so vitally interested in the matter, consulted before creating the Committee? Evidently the Committee is charged with the duty of devising a plan which may bring the executive officers of the Government into closer touch with the people. Of course this object may at once be secured by demolishing the Permanent Settlement and substituting the Raiyatwari Settlement of other provinces for it. But the paper fancies even the present strong Secretary of State, with the help of his strong lieutenant, will not care to meddle with this thorny matter. The paper also knows that Lord Carmichael will never be a party to such a vandalism and unjustifiable wrong, though the whole of the Civil Service, with a few honourable exceptions, will support a movement of this kind with all their heart. For, in their opinion, Lord Cornwallis was a fool in entering into a perpetual agreement with the zamindars, that their revenue would never be enhanced, quite ignorant of the fact that but for this measure of that great English statesman, the Indian Empire would have slipped out of the hands of England. Hence some other means than that of tampering with the Permanent Settlement should be resorted to. In the official communication, the Government hints the nature of some of these means.

INDIAN EMPIRE, 21st Oct. 1913.

Annual reports of administration.

1108. The *Indian Empire* sympathises with the high officials who are entrusted with the difficult work of writing annual reports of administration, and to find reasons or causes and effects in the particular department under their charge. It has been said by no less an authority than Mr. Montagu that the prevalence of dakaities in Bengal by the *bhadralok* class is due to want of employment among them, hence larger fields as means of subsistence must be opened for young men. The United Provinces Government states that the abnormal increase of non-cognisable crimes for the past year was due to the unprecedented prosperity of the people! Writes the Secretary in charge of the Police Administration Report:—"The very considerable increase in non-cognisable crimes is due to the general prosperity of the year under report. Like civil litigation, the prosecution of minor grievances in a Criminal Court tends to increase in a prosperous year, and cases under section 323, Indian Penal Code, and similar sections, are liable to be more numerous owing to the prevalence of agrarian quarrels." On the face of such evidence, he must be a bold man who dares to charge the Service being manned by less able men than of yore!

HERALD, 21st Oct. 1913.

The attitude of the Anglo-Indian towards the Indian.

1109. It is obvious to all, writes the *Herald*, that the attitude of the Anglo-Indian towards the Indian has undergone a great and a regretable change during the last 50 or 60 years. As Pundit Bishan Narain Dar pertinently remarks in course of a remarkable article in the *Hindusthan Review*, Anglo-Indian opinion now is "less liberal than before, less humanitarian in its tendencies, less unselfish in its avowed aims and objects." Half a century before there were a good number of English statesmen in Indian who held up before one the ideal of a self-governing nation, but to-day? Alas, even Lord Morley says that so far as his vision can penetrate into the depths of futurity, he does not see when it would be possible to concede self-government to India. There was a time when the rulers gave the people liberty of the Press out of their own accord; but to-day? Curb its power more and more,—that is the cry everywhere. Fifty or sixty years ago Englishmen could be found to recommend simultaneous examinations and separation of judicial and executive functions, but now they are as a body ranged against these most needful reforms. In short, to quote Mr. Dar again, the old ideal was that

India should be ruled and trained so as to become fit one day for complete self-government while the new ideal is "that, however liberal may be the concessions which have now been made, and which at any future time may be made, we have not the smallest intention of abandoning the Indian possessions. . . The foundation stone of Indian reforms must be the steadfast maintenance of British supremacy." Indeed, it has been truly said that the spirit of liberalism which animated the English community in the past has entered the body of the Indan community and the orientalism of the latter has been imbibed by the former. The bureaucracy has enjoyed power for a long time, and it is naturally loth to part with any portion of it. But it may be said that the Civil Service had always its vested interest. Why should its members be more opposed to Indian aspirations now than formerly? Mr. Dar answers that this is because of the growing strength of the educated class. Formerly there was not much of rivalry between them and the Indians, and they could afford to be in a patronising mood. The outburst of anarchism in India is another cause which has done much to prejudice the British mind against Indians and their aspirations, and to widen the gulf between the two communities. Besides these there are other causes underlying the feeling of distrust between Indians and Anglo-Indians. The British people are accustomed to connect political with their social progress. By nature they are distrustful of those politicians who are not social reformers, who demand Western political institutions for a society which is governed by obsolete beliefs and antiquated customs. As Mr. Dar says, "this British sentiment is perfectly sound; but sometimes it can be worked up so as to become a prejudice."

Premature retirement of Lord Hardinge.

1110. The London correspondent to the *Amrita Bazar Patrika* communicates the rumour of Lord Hardinge's premature retirement and possible succession by the Earl of Grey. The journal should be sorry to part with Lord Hardinge at a time when His Lordship's strong sense of justice and sympathy with Indian grievances are just reasserting themselves, even at the risk of causing many an unpleasant flutter in the bureaucratic dovecote. These noble traits were unmistakably in evidence when the well-known Khulna gang case was withdrawn. But ever since that historic withdrawal, they have been, to the ill-luck of India, either lying dormant or too heavily tied down by the dead-weight of the reactionary prejudice of his advisers to manifest themselves. That is why all India hails all the more warmly their fresh manifestation in the Cawnpore Mosque affair. That is, again, why Hindu India is ardently hoping for the manifestation of the same traits in dealing with some keenly felt Hindu grievances, especially in the matter of the unfortunate Ayodhya riot case victims.

AMRITA BAZAR PATRIKA, 22nd Oct. 1913.

III.—LEGISLATION.

The Press Act.

1111. On Saturday night Mr. J. E. Woolacott, writes the *Bengalee*, who has for the last five years been a member of the editorial staff of the *Statesman*, was entertained to a dinner at the Continental Hotel by the journalists of Calcutta on the occasion of his departure to Bombay, where he is to take up the editorship of the *Bombay Gazette*. Mr. J. Arthur Jones presided. Many speeches were made bearing testimony to the high esteem in which Mr. Woolacott is held by his journalistic colleagues and expressing warm appreciation of the service which he had rendered in promoting the best interests of journalism in this city. Mr. Woolacoat in his reply expressed the hope that the bond between journalists and their determination to maintain the just rights of the Press would ultimately prove stronger than political or local jealousies. The paper shares this hope and trusts that it may be realized within a measurable distance of time. The Press Act of 1910 affects the entire Press, Indian and Anglo-Indian, though so far it has been only operative against the Indian section of the Press. It is a dangerous law. It does not contain the promised safeguards. Its amendment is urgently needed. Will the Anglo-Indian Press join with the Indian Press in bringing about this much-needed amendment? Will they rise superior to political considerations in maintaining the just rights of the Press?

BENGALEE, 24th Oct. 1913.

V.—Prospects of the Crops and Condition of the People.

Amrita Bazar Patrika, 22nd Oct. 1913.

1112. The *Amrita Bazar Patrika* remarks that nowadays it is said that the country is prospering. If so, why does not almost a year pass away without having a famine or semi-famine in one or other part of India? The journal has already seen that several districts in the United Provinces and Agra are on the threshhold of a famine, and the Government of India have been obliged to make over a large amount of money from the Imperial Exchequer to the Local Government for granting *takavi* advances to the afflicted raiyats. News now comes that Jubbulpur in the Central Provinces is also on the verge of a famine. And the latter suffered from a terrible famine under the Viceroyalty of Lord Curzon, and the former under that of Lord Minto. Although famine is not declared in Bengal, yet famine prices are ruling everywhere in this province. And will the authorities be surprised to hear that in many places, not only in the flood-stricken tracts of the Burdwan Division but also in numerous villages of other divisions, people are living on water-weeds, or barely keeping their bodies and souls together? Add to this the outbreak of malaria and cattle-diseases in various parts of the country. Milk, the only healthy food in the country, has practically disappeared—it is now absolutely beyond the reach of 95 per cent. of the population. All the same the cry of India's prosperity is in the mouth of every official, and the cost of administration is increasing apace!

Famine in India.

Amrita Bazar Patrika, 24th Oct. 1913.

1113. The flood-stricken people of Contai have a special claim, the *Amrita Bazar Patrika* thinks, on the Government of Bengal. They are not only the subjects of the State, but the vast majority of them are its direct tenants. If a private zamindar had failed to succour the distress of his raiyats caused by a calamity like inundation or drought, he would have incurred the severe displeasure of the authorities, though he is not legally bound to render them any help. The State as *ma bap* and landlord, should, therefore, never lose such an opportunity of setting an example to the common landlords, nor shirk its responsibility in regard to tens of thousands who are both its subjects and direct tenants, and who are actually starving. Fancy the magnitude and intensity of the calamity. A vast number of the people have been rendered homeless, cattleless, ploughless—they have lost everything they had. If the general public had not come to their rescue, many of them would have died of starvation by this time. Private charity has, however, done its utmost, and the Government must now open its purse-strings both in the shape of gratuitous relief and liberal *takavi* advances. But perhaps the most dismal feature of the affair is that it will require a huge amount of money to restore Contai to its original condition. It was the most prosperous subdivision of Midnapore and it has now been reduced to the position of the worst. This is chiefly due to the fact that its villages have been water-logged, and, unless these are thoroughly drained, the fields will produce very little crop, as the water, being saltish, has rendered the soil barren. Now it is no joke to clear the villages and fields of this brackish water; it means a mint of money. The water-logged condition of the villages may also cause an outbreak of several epidemic diseases, decimating the population cruelly. The journal wonders that with such prospects before it, the Government should entertain the idea of partitioning Midnapore for a single moment. The dismemberment of a district means huge cost—the cost of creating a new district town and the cost of maintaining a new staff of officers. Now before partitioning Midnapore at a heavy expenditure, the paper trusts the Government will be pleased to devote its money to the saving of the people of Contai from a ruinous position that stares them in the face. If the prosperity of Contai is gone, a greater calamity cannot befall the district of Midnapore.

The recent floods at Contai.

VI.—Miscellaneous.

Mussalman, 18th Oct. 1913.

1114. The article from a correspondent in India, which the *Times* of London published a few days ago, contained, the *Mussalman* must say, a mixture of truth and falsehood. That the Indian Muhammadans as a community are pervaded by political consciousness and that they understand their

The *Times* and Muhammadan unrest.

rights and privileges is no doubt true, but that any section of them, however progressive in ideas they may be, dream of expelling the British from India and lose no opportunity of abusing British rule, vilifying the Christian religion, inflaming religious passions and promoting racial antagonism, is a wicked assertion without any foundation. "These men," says the *Times'* correspondent, "are the new generation of pleaders, vakils, schoolmasters, journalists, trained and educated by the British, but of no social standing." The new generation of Moslem lawyers and journalists have no doubt asserted themselves and made their position felt; they protest against official vagaries, they do not tolerate any injustice, they demand redress for the grievances of the people and the satisfaction of their rightful and legitimate claims. Their influence in the country has shattered the influence of the *johukun* toadies and titled aristocrats, and it is not unnatural that the reactionary correspondent of the *Times* will try to belittle them by describing them as of no social standing. True, as a class, they are not wealthy, but in these days of democracy wealth is not the criterion of one's respectability. It is character and public service that command respect, and those whom the *Times'* correspondent has thought it fit to malign have, as a class, the virtues scarcely possessed by the old "leaders" and aristocrats, most of whom spend their time in their respective harems and in eating, drinking, and merry-making. The *Times'* correspondent, however, admits that these people now exercise influence over the masses and that "the respectable Muhammadan leaders" have been thrown aside. That is as it should have been. Those who cannot march with the times are destined to be thrown overboard or left behind. The *Times'* correspondent must, however, know that the new generation of lawyers, schoolmasters, and journalists of whom he seems to be in mortal fear are better friends of British rule in India than "the respectable Muhammadan leaders," who generally misrepresent things to the authorities, and thus afford them little opportunity of learning the true state of affairs in the country.

1115. The result of the Delhi meeting held on the 1st October under the presidency of the Nawab of Rampur should be an eye-opener, writes the *Mussalman*, to those who think that the Moslem community can yet be led by the nose and that a few self-seeking persons, however influential they may be, can yet misrepresent the views of the community to the powers that be, either to attain their selfish ends or ingratiate themselves with the authorities. The meeting was called by the Nawab of Rampur, apparently under official inspiration, and it seems invitation was confined to title-holders only. The Moslem public were entirely in the dark as to what would happen in the meeting; leading gentlemen in whom the community has confidence and even the elected representatives of the community in the various Legislative Councils, unless they were title-holders, were deliberately excluded. The Nawab of Rampur is a ruling Chief, and the journal thinks His Highness went out of his way to convene and preside over a political meeting in British India. What His Highnes said in his presidential address is, however, unexceptionable but what the paper holds is that it was not at all necessary on his part to preach those homilies. The Moslem Press knows and understands its duties and responsibilities, and it has done nothing that may be construed as disloyally to the Crown. True it is that some of the Moslem newspapers have been asked to deposit security, and in some cases security has been forfeited, under the all comprehensive Press Act, but that is due to overzealousness on the part of officials or Provincial Governments and not to any abuse of the liberty of the Press by any section of the Moslem journalists. The journal, is, however, glad that the organisers of the meeting were not allowed to have their own way and that some uninvited gentlemen, having the confidence of the community, who attended the meeting of their own motion, stood in their way to pass resolutions in the name of the community and behind its back, which might eventually prove detrimental to its interests. The heartfelt thanks of the community are due to the Hon'ble Mr. Reza Ali for the vigorous part he took in impressing upon the meeting that it was not a representative one and that its resolutions could never voice Muhammadan opinion in the country. It is a matter of gratification to all well-wishers of the community that it was a complete fiasco, and also that it has given a lesson to those who think that anything done in a hole-and-corner fashion can be passed as the doing of the community. The days

The Delhi meeting.

Mussalman, 17th Oct. 1913.

of self-styled "leaders" are gone; democracy is the watchword of the day. and oligarchism, even in public life, is no longer tolerated.

BENGALEE, 21st Oct. 1913.

"East and West."

1116. Referring to the article in the *Englishman* in its issue of the 18th October on "East and West," the *Bengalee* observes that it was not of course a hundredth repetition of the Kipling gospel as it suspected, but a complaint against the growing estrangement between these two large slices of the world. Japan has come in for some hard knocks from this contemporary for her alleged anti-Western feeling as a consequence of the Californian legislation regarding Japanese immigration. The *Englishman*, as is only natural, wants to minimise the responsibility of America in this matter and fastens all the guilt on Japan. It was economic considerations that led America to legislate for closing her door against Japan. So Japan has no reasonable excuse to retaliate but must accept the inevitable and retain her usual friendliness towards the West. The journal thinks this is a little too much to expect of mere clay. The attitude of the Westerners towards these racial problems is rather curious. They will ignore the commonplace of human experience that there must be two parties to a quarrel. No difficulty arises between race and race if one party is not allowed to feel that there are only halfpence for one and kicks for the other. The paper does not for a moment say that there is just reason for entertaining ill-feelings against white people as a whole. Had there not been a fairly large number of liberal-minded people amongst the white races they would not have acquired so much influence over the destinies of nations, but the journal cannot altogether acquit the Westerners of the charge of doing things which tend to alienate the East. The bulk of a people do not live by reason and syllogism; their thoughts and sentiments take their colouring from the appearances of things. Even supposing that the West is not actuated by any questionable motive in its seemingly hostile words and deeds, it is more than human for an Asiatic people to show nothing but a philosophic attitude. It does not unoften happen that an angry word or look destroys life-long friendship What is true of individuals is also true of nations. It is small things that mostly lead to quarrels. How can love and friendship be expected in the face of such avowed beliefs of the West that the East possesses a decidedly inferior civilization, that the East has nothing to give but must only sit at the feet of the West like a tame and docile student accepting all the severe discipline of the latter as exclusively meant for its benefit? Love and friendship can only grow between parties which treat each other as equals.

BENGALEE, 22nd Oct. 1913.

Hindu-Moslem *entente*.

1117. Wazir Hassan, Secretary of the All-India Moslem League, Lucknow, addressing the London Indian Association reviewed, remarks the *Bengalee*, the growth of co-operation between Muhammadans and Hindus in India, emphasising the need for education to make the co-operation of the former effective. It was impossible, however, to dissociate religion from politics, therefore he looked forward to a united India in which the union would be a union of communities on federal lines, a federation of faiths no less strong than the federation of the American States or the German kingdoms. The Mussalman mind was awakening to the defects of the present administration. The unity of the Hindus and Mussalmans was not to be a unity in opposition to the British Government, though it was true they wished to unite in attacking the citadel of bureaucratic despotic rule with its inevitable abuses. Naturally self-government could not be achieved in a day, it would only follow the development of a common nationality requiring many decades of patient labour and sustained effort. All this must be gall and wormwood to the enemies of Indian progress, as it must fill with joy the hearts of those who are working for the good of the country. The aspiration for a growing solidarity between Hindus and Muhammadans has filled the mind of Indian patriots for over the lifetime of a generation. They have worked in the confidence of a never-failing faith; and the dream is about to be realized. There is in the providence of God a silent, invisible hand, directing the moral forces, so that they may work towards the realization of ideals which have their roots in the verieties of things and which have roused the enthusiasm of the good and the true. So the great dreamers of one age have been acclaimed as the prophets of the next, but the moral forces are now moving onwards at an accelerated pace with the added momentum of past

achievements; and distances in respect of time are rapidly bridged over, and to the worker is sometimes vouchsafed the supreme felicity of witnessing the fruition of his own labours. It was the dream of Hindu and Muhammadan patriots that the representatives of the two communities should meet on the common platform of the Indian National Congress, and, standing shoulder to shoulder, advance the interests of their common motherland. With the spread of education and the awakening visible all over Asia, the dream is about to be realized. The London Indian Association, at a meeting of which the Secretary of the All-India Moslem League spoke, is a combined organization of Hindus and Muhammadans; and there could be no more suitable ground for the meeting of the reprensentatives of the two communities and for the strengthening of their growing good-will and cordiality. A bureaucracy is a transitory form of administration, perhaps useful in preparing the people for self-government, but altogether out of date when the people are qualified to administer their own affairs. However that may be, the Congress will soon be the common meeting ground for Hindus and Muhammadans; and the approaching Karachi Congress will afford a striking comfirmation of what the journal has ventured to predict.

1118. The nationalist movement has undoubtedly inspired the *Bengalee* with self confidence, but it is self-confidence of the rational sort. It is self confidence which has its roots in national self-respect, in the feeling that it had a great past, a noble literature and a moral and religious system which has influenced the civilization of mankind. But the movement itself is progressive, though it may affect an ancient people with conservative ideals. It has been largely determined by the impulses which have emanated from the West and which are moulding the life of Asia. The journal sees what is transpiring in Persia, China, Japan, and Turkey. The nationalist movement in all these countries is synonymous with progress. It has not in any case engendered a growing distrust of Western learning, or a belief that these countries are sufficient unto themselves and no longer need the fostering influences of Western culture. Turning to what is taking place in India, the journal remarks that the nationalist movement in India is growing. Its first effervescence has probably passed by; but it has captured the better mind of India and is felt as a steady and an abiding force. The new educational proposals of the Government of India have excited anxiety and alarm throughout the length and breadth of the country, because there is the underlying feeling in the popular mind that if they are given effect to, the cause of high English education will suffer. Nobody in India believes that the educative mission of the West has exhausted its influence and has taught all that India need learn. If that were so, there would not be the crowd of students who each year leave India for Europe and America to learn from them all that they have to teach. If that were so, Sir Taraknath Palit and Dr. Rash Bihari Ghosh would not have given away their princely fortunes for the sake of founding colleges to teach young men the sciences of the West. In spirituality and in the domain of ethics the East may not have much to learn from the West, but beyond them are vast branches of learning which affect the material and even the moral well-being of men (for the two are often interblended) and here the West may yet teach the East, and the East may try to repay the debt by extending the bounds of human kuowledge, as Dr. J. C. Basu and Dr. P. C. Ray have done. The journal thinks that represents the settled attitude of the educated men of India. The tide of progress has set in with irresistible force along the entire line of activities. It is an all-comprehensive movement, carrying everything before it Its steady but stately march, none can arrest. Its path is strewn with compromises. It may pause and hesitate before a compromise in a difficult situation is effected; but the momentum of the onward movement is there, stimulated with a redoubled force by the temporary repose. The inevitable relapse into what the writer calls Indian conservatism will not take place. A traditional spirit of conservatism, characteristic of the East, may indeed serve to steady the movement, but will not retard its onward progress. Even a temporary sense of indignation, such as Japan felt in relation to America, will not blur the clear-sighted vision of Orientals as to the efficacy of Western science and the methods of Western organization.

The nationalist movement.

BENGALEE, 2 rd Oct. 1913.

AMRITA BAZAR PATRIKA, 24th Oct. 1913.

Lord Crewe's "bon voyage" benedictions.

1119. It is apparent, asserts the *Amrita Bazar Patrika*, that the India Office portfolio has developed in Lord Crewe the powers of the Politician in the modern sense of the word in a remarkable degree. His "bon voyage" benedictions to the fledglings of the heaven-born service on the eve of their flight eastward is the latest instance of this development. It is a grotesque medley, in which sense and nonsense, the vague, the unintelligible and the enigmatical, have been skilfully interwoven. The journal analyses it a bit. At the outset, His Lordship is reported to have mentioned (presumably with a sigh) "the smallness of the service relatively to the size of the country." This is a matter for regret, no doubt, to such ardent well-wishers of the service as Lord Crewe. But a good deal of this regret would have disappeared if His Lordship had, at the same time, pondered over the smallness of the paying capacity of the Indian tax-payer to the vast bulk of the amount annually drawn by His Lordship's proteges. Lord Crewe served up his oration with a reference to the "backward civilization" of those among whom the older Civilians worked. The journal may tell His Lordship that at least Lord Clive and his other countrymen who laid the foundation of British rule in India were not of that opinion, else they would not have so eagerly sought and availed themselves of the intelligence and learning as well as steadiness and courage of those very people in successfully carrying on their Herculean task. The paper believes these are not the characteristics of a race of "backward civilization." The journal may also remind His Lordship that many of the foremost thinkers of his own country as well as other civilized countries are not ashamed to admit that they are yet far from attaining to that stage of knowledge and wisdom, culture and civilization which the so-called land of "backward civilization" had attained. But perhaps it was His Lordship's intention to fill his young pupils with a sense of pride that they are going to rule a country "civilized" by their own forebears and countrymen, and no wonder that in his zeal to carry out such an intention he should unwittingly be led to take liberties with truth, history, and good taste. But the following remarks on the increased criticism to which the Civilians in India are nowadays subjected, has puzzled the journal not a little:—

> "I do not mean to say that the Government of India is likely to be subjected, or can be subjected, to the kind of criticism frequently levelled against His Majesty's Government, both corporately and individually. It is quite evident that in a country governed like India that that kind of criticism could not possibly be tolerated. It is no easy matter in India to draw a precise line between what is inadmissible and what, however little one may like it, ought not to be suppressed. But that line has to be drawn, and we all of us, in whatever position we are in India, or in the India Office, must be determined not to resent excessively the criticism which is levelled at us for the work we are conscientiously doing. Now you have to uphold the name and character of Britain."

It was Lord Crewe's distinguished predecessor, Lord Morley, who once said in his own pompous way that "a platitude was not converted into a profundity by being expressed in the form of a conundrum." And who will tell whether the above is a platitude or a profundity or a conundrum? Who will give the correct interpretation as to whether it is an attempt to make the Civilians more pachydermic against criticism or a covert admonition to the Indians for indulgence in criticism, or both or neither? The paper reads it first from left to right, then from right to left, then from top bottomwards, then from bottom topwards, but alas! with the same result. No less delightful was His Lordship's advice to the young Civilians to cultivate some extra-official hobbies—of which he laid special stress on "sports" or rather "prowess in the jungles," as giving them splendid opportunities to learn something of "the inner life of the people." Some people see in it an attempt on His Lordship's part to grow witty, but of course the journal cannot believe them.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,
The 25th October 1913.

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